11

THE GOSPEL ACCORDING TO
ST. JOHN.

AUTHORIZED ENGLISH EDITIONS
IN
PARALLEL READINGS.

RHEIMISH or DOUAY.

PUBLISHED BY
ENGLISH COLLEGE AT RHEIMS,
In France, A.D. 1582.
Translated from the Latin Vulgate.
Diligently compared with the original Greek.

KING JAMES.

PUBLISHED AT
LONDON, ENGLAND,
A.D. 1611.
Translated out of the original tongues, with former translations diligently compared and revised.

A PRAYER.

Grant me, Almighty God,
Thy Spirit's power,
Thy Word to know and do,
Therein by faith Thy Son to see,
That I may live in Him. Amen.

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ALSO, AT THE END OF GOSPEL,
A SHORT HISTORIC SKETCH OF ENGLISH SCRIPTURE TRANSLATIONS.

Published by
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ST. JOHN.

RHEIMISH OR DOUAY.	**KING JAMES.**
THE HOLY GOSPEL OF JESUS CHRIST, ACCORDING TO	**THE GOSPEL ACCORDING TO**
ST. JOHN.	ST. JOHN.
CHAP I.	CHAP. I.
The Divinity and Incarnation of Christ. John bears witness of him. He begins to call his disciples.	**1. *The divinity, humanity, and office of Jesus Christ.* 15. *The testimony of John.* 39. *The calling of Andrew, Peter, &c.***
IN the beginning was the Word, and the Word was with God, and the Word was God.	IN the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.	2. The same was in the beginning with God.
3. All things were made by him ; and without him was made nothing that was made.	3. All things were made by him ; and without him was not any thing made that was made.
4. In him was life ; and the life was the light of men :	4. In him was life; and the life was the light of men.
5. And the light shineth in darkness ; and the darkness did not comprehend it.	5. And the light shineth in darkness ; and the darkness comprehended it not.
6. There was a man sent from God, whose name was John.	6. ¶ There was a man sent from God, whose name *was* John.
7. This man came for a witness, to bear witness	7. The same came for a witness, to bear witness

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of the light, that all men might believe through him.	of the Light, that all *men* through him might believe.
8. He was not the light, but was to bear witness of the light.	8. He was not that Light, but *was sent* to bear witness of that Light.
9. That was the true light, which enlighteneth every man that cometh into this world.	9. *That* was the true Light, which lighteth every man that cometh into the world.
10. He was in the world, and the world was made by him; and the world knew him not.	10. He was in the world, and the world was made by him, and the world knew him not.
11. He came unto his own; and his own received him not.	11. He came unto his own, and his own received him not.
12. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name:	12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
13. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.	13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14. And the Word was made flesh, and dwelt among us: and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.	14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.
15. John beareth witness of him; and crieth out, saying: This was he	15. ¶ John bare witness of him, and cried, saying, This was he of

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of whom I spoke: He that shall come after me is preferred before me, because he was before me.	whom I spake, He that cometh after me is preferred before me: for he was before me.
16. And of his fulness we all have received, and grace for grace.	16. And of his fulness have all we received, and grace for grace.
17. For the law was given by Moses: grace and truth came by Jesus Christ.	17. For the law was given by Moses, *but* grace and truth came by Jesus Christ.
18. No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him.	18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
19. And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?	19. ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20. And he confessed, and did not deny: and he confessed: I am not the Christ.	20. And he confessed, and denied not; but confessed, I am not the Christ.
21. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.	21. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No.
22. Then said they to him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?	22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

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23. He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as prophet Isaias said.	23. He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
24. And they that were sent were of the Pharisees.	24. And they which were sent were of the Pharisees.
25. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?	25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
26. John answered them, saying: I baptize in water: but there hath stood one in the midst of you, whom you know not.	26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose.	27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
28. These things were done in Bethania beyond the Jordan, where John was baptizing.	28. These things were done in Bethabara beyond Jordan, where John was baptizing.
29. The next day John saw Jesus coming to him; and he saith: Behold the Lamb of God; behold, he who taketh away the sin of the world!	29. ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
30. This is he of whom I said: After me cometh a man, who is preferred	30. This is he of whom I said, After me cometh a man which is preferred

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before me, because he was before me.	before me: for he was before me.
31. And I knew him not: but that he may be made manifest in Israel, therefore am I come baptizing in water.	31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
32. And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and he remained upon him.	32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33. And I knew him not; but he, who sent me to baptize in water, said to me: He upon whom thou shalt see the Spirit descending, and remaining on him, he it is that baptizeth with the Holy Ghost.	33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
34. And I saw; and I gave testimony that this is the Son of God.	34. And I saw, and bare record that this is the Son of God.
35. Again, the following day, John stood, and two of his disciples;	35. ¶ Again the next day after John stood, and two of his disciples;
36. And looking upon Jesus as he was walking, he saith: Behold the Lamb of God!	36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
37. And the two disciples heard him speak; and they followed Jesus.	37. And the two disciples heard him speak, and they followed Jesus.
38. And Jesus turning, and seeing them follow-	38. Then Jesus turned, and saw them following,

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ing him, saith to them: What seek you? They said to him: Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?	and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
39. He saith to them: Come and see. They came, and saw where he abode; and they stayed with him that day: now it was about the tenth hour.	39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
40. And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him.	40. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.
41. He first findeth his brother Simon, and said to him: We have found the Messias, which is, being interpreted, the Christ.	41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.
42. And he brought him to Jesus. And Jesus, looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas: which is interpreted, Peter.	42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.
43. On the following day he would go forth into Galilee; and he findeth Philip. And Jesus said to him: Follow me.	43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
44. Now Philip was	44. Now Philip was

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of Bethsaida, the city of Andrew and Peter.	of Bethsaida, the city of Andrew and Peter.
45. Philip findeth Nathanael, and said to him: We have found him of whom Moses in the law, and the prophets, did write, Jesus, the son of Joseph of Nazareth.	45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
46. And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.	46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
47. Jesus saw Nathanael coming to him; and he saith of him: Behold an Israelite indeed, in whom there is no guile!	47 Jesus saw Nathanael coming to him, and saith unto him, Behold an Israelite indeed, in whom is no guile!
48. Nathanael said to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee.	48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49. Nathanael answered him and said: Rabbi, thou art the Son of God; thou art the King of Israel.	49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
50. Jesus answered and said to him: Because I said unto thee, I saw thee under the fig-tree, thou	50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig

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believest: greater things than these shalt thou see.	tree, believest thou? thou shalt see greater things than these.
51. And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the Son of man.	51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
CHAP. II.	CHAP. II.
Christ changes water into wine: He casts the sellers out of the temple.	*1. Christ turneth water into wine, 12. departeth into Capernaum, and to Jerusalem, 14. where he purgeth the temple of buyers and sellers. 19. He foretelleth his death and resurrection. 23. Many believe because of his miracles, but he would not trust himself with them.*
AND the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there.	AND the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there:
2. And Jesus also was invited, and his disciples, to the marriage.	2. And both Jesus was called, and his disciples, to the marriage.
3. And the wine failing, the mother of Jesus saith to him: They have no wine.	3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
4. And Jesus saith to her: Woman, what is *that* to me and to thee? my hour is not yet come.	4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5. His mother saith to the waiters: Whatsoever he shall say to you, do ye.	5. His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

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6. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.	6. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
7. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim.	7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.
8. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.	8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.
9. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom,	9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,
10. And saith to him: Every man at first setteth forth good wine; and when men have well drank, then that which is worse: but thou hast kept the good wine until now.	10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.
11. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory; and	11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his

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his disciples believed in him.	glory; and his disciples believed on him.
12. After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.	12 ¶ After this he went down to Capernaum, he, and his mother, and his disciples: and they continued there not many days.
13. And the pasch of the Jews was at hand: and Jesus went up to Jerusalem.	13. ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,
14. And he found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting.	14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
15. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen: and he poured out the changers' money; and the tables he overthrew.	15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
16. And he said to them that sold doves: Take these things hence; and make not the house of my Father a house of traffic.	16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.
17. And his disciples remembered that it was written: The zeal of thy house hath eaten me up.	17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
18. Then the Jews answered, and said to him: What sign dost	18. ¶ Then answered the Jews and said unto him, What sign shewest

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thou show us, seeing thou doest these things?	thou unto us, seeing that thou doest these things?
19. Jesus answered, and said to them; Destroy this temple; and in three days 1 will raise it up.	19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
20. The Jews then said: Six and forty years was this temple in building; and wilt thou raise it up in three days?	20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21. But he spoke of the temple of his body.	21. But he spake of the temple of his body.
22. When therefore he was risen again from the dead, his disciples remembered that he had said this: and they believed the Scripture, and the word that Jesus had said.	22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.
23. Now when he was at Jerusalem at the pasch, upon the festival day, many believed in his name, seeing his miracles, which he did.	23. ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.
24. But Jesus did not trust himself to them, because he knew all men,	24. But Jesus did not commit himself unto them, because he knew all *men*,
25. And because he needed not that any should give testimony of man: for he knew what was in man.	25. And needed not that any should testify of man: for he knew what was in man.

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CHAP. III.

Christ's discourse with Nicodemus. John's testimony.

AND there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God: for no man can do these miracles which thou doest, unless God was with him.

3. Jesus answered and said to him: Amen, amen I say to thee, except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith to him: How can a man be born when he is old? can he enter the second time into his mother's womb, and be born again?

5. Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

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CHAP. III.

1. Christ teacheth Nicodemus the necessity of regeneration. 14. Of faith in his death. 16. The great love of God towards the world. 18. Condemnation for unbelief. 23. The baptism, witness, and doctrine of John concerning Christ.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

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6. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.	6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7. Wonder not that I said to thee, You must be born again.	7. Marvel not that I said unto thee, Ye must be born again.
8. The Spirit breatheth where he will; and thou hearest his voice; but thou knowest not whence he cometh, nor whither he goeth: so is every one that is born, of the Spirit.	8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
9. Nicodemus answered, and said to him: How can these things be done?	9. Nicodemus answered and said unto him, How can these things be?
10. Jesus answered, and said to him: Art thou a master of Israel, and knowest not these things?	10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
11. Amen, amen I say to thee: We speak what we know, and we testify what we have seen; and you receive not our testimony.	11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
12. If I have spoken to you earthly things, and you believe not, how will you believe if I shall speak to you heavenly things?	12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?
13. And no man hath ascended into heaven, but he that descended from	13. And no man hath ascended up to heaven, but he that came down

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heaven, the Son of man who is in heaven.	from heaven, *even* the Son of man which is in heaven.
14. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up:	14. ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15. That whosoever believeth in him may not perish, but may have life everlasting.	15. That whosoever believeth in him should not perish, but have eternal life.
16. For God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting.	16. ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17. For God sent not his Son into the world to judge the world, but that the world may be saved by him.	17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
18. He that believeth in him is not judged: but he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God.	18. ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
19. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil.	19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
20. For every one that	20. For every one that

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doeth evil hateth the light, and cometh not to the light, that his works may not be reproved.	doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
21. But he that doeth truth cometh to the light, that his works may be made manifest, because they are done in God.	21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.
22. After these things Jesus and his disciples came into the land of Judea; and there he abode with them, and baptized.	22. ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.
23. And John also was baptizing in Ennon, near Salim, because there was much water there: and they came and were baptized.	23. ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.
24. For John was not yet cast into prison.	24. For John was not yet cast into prison.
25. And there arose a question between some of John's disciples and the Jews concerning purification.	25. ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.
26. And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold, he baptizeth, and all men come to him.	26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.
27. John answered and said: A man cannot	27. John answered and said, A man can receive

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receive anything except it be given him from heaven.	nothing, except it be given him from heaven.
28. You yourselves do bear me witness that I said, I am not the Christ, but that I am sent before him.	28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
29. He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled.	29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
30. He must increase, but I must decrease.	30. He must increase, but I *must* decrease.
31. He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all.	31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.	32. And what he hath seen and heard, that he testifieth, and no man receiveth his testimony.
33. He that hath received his testimony hath attested by his seal that God is true.	33. He that hath received his testimony hath set to his seal that God is true.
34. For he whom God hath sent speaketh the words of God: for God doth not give the Spirit by measure.	34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

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35. The Father loveth the Son; and he hath given all things into his hand.	35. The Father loveth the Son, and hath given all things into his hand.
36. He that believeth in the Son hath life everlasting: but he that believeth not the Son shall not see life; but the wrath of God abideth on him.	36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
CHAP. IV.	CHAP. IV.
Christ talks with the Samaritan woman. He heals the ruler's son.	1. *Christ talketh with a woman of Samaria, and revealeth himself unto her.* 27. *His disciples marvel.* 31. *He declareth to them his zeal to God's glory.* 39. *Many Samaritans believe on him.* 43. *He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.*
WHEN, therefore, Jesus understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth *more* than John,	WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2. (Though Jesus *himself* did not baptize, but his disciples,)	2. (Though Jesus himself baptized not, but his disciples,)
3. He left Judea, and departed again into Galilee.	3. He left Judæa, and departed again into Galilee.
4. And it was necessary he should pass through Samaria.	4. And he must needs go through Samaria.
5. He cometh, therefore, to a city of Samaria which is called Sichar,	5. Then cometh he to a city of Samaria, which is called Sychar, near to

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near the piece of ground which Jacob gave to his son Joseph.	the parcel of ground that Jacob gave to his son Joseph.
6. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.	6. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.
7. There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink:	7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
8. (For his disciples were gone into the city to buy food.)	8. (For his disciples were gone away unto the city to buy meat.)
9. Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.	9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
10. Jesus answered, and said to her: If thou didst know the gift of God, and who it is that saith to thee, Give me to drink; thou, perhaps, wouldst have asked of him, and he would have given thee living water.	10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
11. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water?	11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

RHEIMISH OR DOUAY.	KING JAMES.
12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle ?	12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ?
13. Jesus answered, and said to her : Whosoever drinketh of this water shall thirst again : but he that shall drink of the water that I shall give him shall not thirst for ever.	13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :
14. But the water that I shall give him shall become in him a fountain of water, springing up unto everlasting life.	14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
15. The woman saith to him : Sir, give me this water, that I may not thirst, nor come hither to draw.	15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
16. Jesus saith to her : Go, call thy husband, and come hither.	16. Jesus saith unto her, Go, call thy husband, and come hither.
17. The woman answered, and said : I have no husband. Jesus said to her : Thou hast said well, I have no husband :	17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband :
18. For thou hast had five husbands : and he whom thou now hast is	18. For thou hast had five husbands ; and he whom thou now hast is

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not thy husband. This thou hast said truly.	not thy husband; in that saidst thou truly.
19. The woman saith to him: Sir, I perceive that thou art a prophet.	19. The woman saith unto him, Sir, I perceive that thou art a prophet.
20. Our fathers adored on this mountain: and you say, that at Jerusalem is the place where men must adore.	20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
21. Jesus saith to her: Woman, believe me, the hour cometh when you shall neither on this mountain, nor in Jerusalem, adore the Father.	21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
22. You adore that which you know not: we adore that which we know: for salvation is of the Jews.	22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
23. But the hour cometh, and now is, when the true adorer shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.	23. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seekth such to worship him.
24. God is a spirit: and they that adore him must adore him in spirit and in truth.	24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.
25. The woman saith to him: I know that the Messias cometh, (who is called Christ:) therefore, when he is come, he will tell us all things.	25. The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

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26. Jesus saith to her: I am he, who am speaking with thee.	26. Jesus saith unto her, I that speak unto thee am *he*.
27. And immediately his disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest thou with her?	27. ¶ And upon this came his disciples, and marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her?
28. The woman, therefore, left her water-pot, and went away into the city, and saith to those men:	28. The woman then left her waterpot, and went her way into the city, and saith to the men,
29. Come, and see a man who hath told me all things that ever I did. Is not he the Christ?	29. Come, see a man, which told me all things that ever I did: is not this the Christ?
30. Then they went out of the city, and came to him.	30. Then they went out of the city, and came unto him.
31. In the mean time the disciples prayed him, saying: Rabbi, eat.	31. ¶ In the meanwhile his disciples prayed him, saying, Master, eat.
32. But he said to them: I have food to eat which you know not of.	32. But he said unto them, I have meat to eat that ye know not of.
33. The disciples, therefore, said one to another: Hath any man brought him any thing to eat?	33. Therefore, said the disciples one to another, Hath any man brought him *ought* to eat?
34. Jesus said to them: My food is to do the will of him that sent me, that I may perfect his work.	34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
35. Do not you say,	35. Say not ye, There

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There are yet four months, and then the harvest cometh ? Behold, I say to you, lift up your eyes, and see the countries, for they are white already to harvest.	are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
36. And he that reapeth receiveth wages, and gathereth fruit unto everlasting life ; that both he that soweth, and he that reapeth, may rejoice together.	36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
37. For in this is the saying true, That it is one man that soweth, and it is another that reapeth.	37. And herein is that saying true, One soweth and another reapeth.
38. I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.	38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony, that He told me whatsoever I have done.	39. ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
40. So when the Samaritans were come to him, they desired him that he would stay there. And he stayed there two days.	40. So when the Samaritans were come unto him, they besought him that he would tarry with them : and he abode there two days.
41. And many more	41. And many more

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believed in him because of his own word.	believed because of his own word;
42. And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world.	42. And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.
43. Now after two days he departed thence, and went into Galilee.	43. ¶ Now after two days he departed thence, and went into Galilee.
44. For Jesus himself gave testimony, that a prophet hath not honour in his own country.	44. For Jesus himself testified, that a prophet hath no honour in his own country.
45. Then when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day: for they also went to the festival day.	45. Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.
46. He came again, therefore, into Cana of Galilee, where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum.	46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
47. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son:	47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his

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for he was at the point of death.	son: for he was at the point of death.
48. Then Jesus said to him: Unless you see signs and wonders, you believe not.	48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
49. The ruler saith to him: Sir, come down before that my son die.	49. The nobleman saith unto him, Sir, come down ere my child die.
50. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.	50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
51. And as he was going down, his servants met him: and they brought word, saying, that his son lived.	51. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.
52. He asked, therefore, of them the hour, wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him.	52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
53. The father, therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.	53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
54. This *is* again the second miracle that Jesus did, when he was come out of Judea into Galilee.	54. This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

RHEIMISH OR DOUAY.

CHAP. V.

Christ heals on the Sabbath the man languishing thirty-eight years; his discourse upon this occasion.

AFTER these things, there was a festival day of the Jews, and Jesus went up to Jerusalem.

2. Now there is at Jerusalem a pond, *called* Probatica, which in Hebrew is named Bethsaida, having five porches.

3. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

4. And an Angel of the Lord went down at a certain time into the pond: and the water was moved. And he that went down first into the pond, after the motion of the water, was made whole of whatsoever infirmity he lay under.

5. And there was a certain man there, that had been eight and thirty years under his infirmity.

KING JAMES.

CHAP. V.

1. Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10. The Jews therefore cavil, and persecute him for it. 17. He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32, of John, 36, of his works, 39, and of the scriptures, who he is.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5. And a certain man was there, which had an infirmity thirty and eight years.

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6. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?	6. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?
7. The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond: for whilst I am coming, another goeth down before me.	7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8. Jesus saith to him: Arise, take up thy bed, and walk.	8. Jesus saith unto him, Rise, take up thy bed, and walk.
9. And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day.	9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.
10. The Jews, therefore, said to him that was cured: It is the sabbath: it is not lawful for thee to take up thy bed.	10. ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.
11. He answered them: He that made me whole, he said to me: Take up thy bed, and walk.	11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12. They asked him, therefore: Who is that man that said to thee: Take up thy bed, and walk?	12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13. But he that was healed knew not who it	13. And he that was healed wist not who it

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was. For Jesus went aside from the multitude that was standing in the place.	was: for Jesus had conveyed himself away, a multitude being in *that* place.
14. Afterwards Jesus findeth him in the temple, and said to him : Behold, thou art made whole ; sin no more, lest some worse thing happen to thee.	14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
15. The man went his way, and told the Jews that it was Jesus that had made him whole.	15. The man departed, and told the Jews that it was Jesus, which had made him whole.
16. Thereupon the Jews persecuted Jesus, because he did these things on the sabbath.	16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.
17. But Jesus answered them: My father worketh until now ; and I work.	17. ¶ But Jesus answered them, My Father worketh hitherto, and I work.
18. Hereupon, therefore, the Jews sought the more to kill him, because he did not only break the sabbath, but also said that God was his Father, making himself equal to God. Then Jesus answered, and said to them:	18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.
19. Amen, amen I say unto you : The Son cannot do anything of himself, but what he seeth	19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do

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the Father do: for what things soever he doeth, these the Son also doeth in like manner.	nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
20. For the Father loveth the Son, and showeth him all things which himself doeth; and greater works than these will he show him, that you may wonder.	20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.
21. For as the Father raiseth up the dead, and giveth life; so the Son also giveth life to whom he will.	21. For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.
22. For neither doth the Father judge any man: but hath committed all judgment to the Son:	22. For the Father judgeth no man, but hath committed all judgment unto the Son:
23. That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him.	23. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
24. Amen, amen I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life; and cometh not into judgment, but is passed from death to life.	24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
25. Amen, amen I say	25. Verily, verily, I

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unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.	say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
26. For as the Father hath life in himself, so he hath given to the Son also to have life in himself:	26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;
27. And he hath given him authority to execute judgment, because he is the Son of man.	27. And hath given him authority to execute judgment also, because he is the Son of man.
28. Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.	28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29. And they that have done good, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.	29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
30. I can do nothing of myself. As I hear, so I judge: and my judgment is just: because I seek not my own will, but the will of him that sent me.	30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
31. If I bear witness of myself, my witness is not true.	31. If I bear witness of myself, my witness is not true.

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32. There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.	32. ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
33. You sent to John: and he gave testimony to the truth.	33. Ye sent unto John, and he bare witness unto the truth.
34. But I received not testimony from man: but I say these things that you may be saved.	34. But I receive not testimony from man: but these things I say, that ye might be saved.
35. He was a burning and a shining lamp. And you were willing for a time to rejoice in his light.	35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
36. But I have a greater testimony than that of John. For the works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me.	36. ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
37. And the Father himself, who hath sent me, hath given testimony of me: neither have you heard his voice at any time nor seen his shape.	37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
38. And you have not his word abiding in you: for whom he hath sent, him you believe not.	38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
39. Search the Scriptures: for you think in	39. ¶ Search the scriptures; for in them ye

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them to have life everlasting: and the same are they that give testimony of me:	think ye have eternal life: and they are they which testify of me.
40. And you will not come to me, that you may have life.	40. And ye will not come to me, that ye might have life.
41. I receive not glory from men.	41. I receive not honour from men.
42. But I know you, that you have not the love of God in you.	42. But I know you, that ye have not the love of God in you.
43. I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.	43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
44. How can you believe, who receive glory one from another; and the glory which is from God alone, you do not seek?	44. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?
45. Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.	45. Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.
46. For if you did believe Moses, you would, perhaps, believe me also: for he wrote of me.	46. For had ye believed Moses, ye would have believed me: for he wrote of me.
47. But if you do not believe his writings, how will you believe my words?	47. But if ye believe not his writings, how shall ye believe my words?

RHEIMISH OR DOUAY.	KING JAMES.
CHAP. VI.	CHAP. VI.
Christ feeds five thousand with five loaves; he walks upon the sea; and discourses of the bread of life.	1. *Christ feedeth five thousand men with five loaves and two fishes.* 15. *Thereupon the people would have made him king.* 16. *But withdrawing himself, he walked on the sea to his disciples:* 26, *reproveth the people flocking after him, and all the fleshly hearers of his word:* 32, *declareth himself to be the bread of life to believers.* 66. *Many disciples depart from him.* 68. *Peter confesseth him.* 70. *Judas is a devil.*
AFTER this Jesus went over the sea of Galilee, which is that of Tiberias:	AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
2. And a great multitude followed him because they saw the miracles which he did on them that were infirm.	2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3. And Jesus went up into a mountain, and there he sat with his disciples.	3. And Jesus went up into a mountain, and there he sat with his disciples.
4. Now the pasch, the festival day of the Jews, was near at hand.	4. And the passover, a feast of the Jews, was nigh.
5. When Jesus, therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat?	5. ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?
6. And he said this to try him: for he himself knew what he would do.	6. And this he said to prove him: for he himself knew what he would do.

RHEIMISH OR DOUAY.	KING JAMES.
7. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.	7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
8. One of his disciples, Andrew, the brother of Simon Peter, saith to him:	8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a boy here that hath five barley loaves and two fishes; but what are these among so many?	9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
10. Then Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.	10. And Jesus said Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11. And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down; in like manner also of the fishes, as much as they would.	11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
12. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.	12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
13. So they gathered them up, and filled twelve baskets with the frag-	13. Therefore they gathered *them* together, and filled twelve baskets

RHEIMISH OR DOUAY.	KING JAMES.
ments of the five barley loaves, which remained over and above to them that had eaten.	with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
14. Then those men, when they had seen what a miracle Jesus had done, said: This is the prophet indeed, that is to come into the world.	14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
15. When Jesus, therefore, perceived that they would come to take him by force, and make him king, he fled again into the mountain himself alone.	15. ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
16. And when evening was come, his disciples went down to the sea.	16. And when even was *now* come, his disciples went down unto the sea,
17. And when they had entered into a ship, they went over the sea to Capharnaum: and it was now dark, and Jesus was not come to them.	17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
18. And the sea arose, by reason of a great wind that blew.	18. And the sea arose by reason of a great wind that blew.
19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing near to the ship: and they were afraid.	19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

RHEIMISH OR DOUAY.	KING JAMES.
20. But he said to them: It is I: be not afraid.	20. But he saith unto them, It is I; be not afraid.
21. They were willing, therefore, to take him into the ship: and presently the ship was at the land, to which they were going.	21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.
22. The next day, the multitude, that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples only had gone away:	22. ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereunto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;
23. But other ships came in from Tiberias, near to the place where they had eaten the bread, the Lord giving thanks.	23. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
24. When the people, therefore, saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.	24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
25. And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?	25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

RHEIMISH OR DOUAY.	KING JAMES.
26. Jesus answered them, and said: Amen, amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.	26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
27. Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give you: for him hath God the Father sealed.	27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
28. They said, therefore, to him: What shall we do, that we may work the works of God?	28. Then said they unto him, What shall we do, that we might work the works of God?
29. Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent.	29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
30. They said, therefore, to him: What sign then dost thou show, that we may see, and may believe thee? what dost thou work?	30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?
31. Our fathers did eat manna in the desert; as it is written: He gave them bread from heaven to eat.	31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
32. Then Jesus said to them: Amen, amen, I say to you: Moses gave	32. Then Jesus said unto them, Verily, verily, I say unto you, Moses

RHEIMISH OR DOUAY.	KING JAMES.
you not bread from heaven; but my Father giveth you the true bread from heaven.	gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
33. For the bread of God is that which cometh down from heaven, and giveth life to the world.	33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.
34. Then they said to him: Lord, give us always this bread.	34. Then said they unto him, Lord, evermore give us this bread.
35. And Jesus said to them: I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst.	35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
36. But I said to you, That you also have seen me, and you believe not.	36. But I said unto you, That ye also have seen me, and believe not.
37. All that the Father giveth me shall come to me: and him that cometh to me I will not cast out:	37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
38. Because I came down from heaven, not to do my own will, but the will of him that sent me.	38. For I came down from heaven, not to do mine own will, but the will of him that sent me.
39. Now this is the will of him that sent me, the Father: that all that he hath given me I lose not thereof, but raise it up again at the last day.	39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

RHEIMISH OR DOUAY.	KING JAMES.
40. And this is the will of my Father who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life; and I will raise him up at the last day.	40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up the last day.
41. The Jews then murmured at him, because he had said: I am the living bread which came down from heaven.	41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.
42. And they said: Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?	42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?
43. Jesus, therefore, answered, and said to them: Murmur not among yourselves.	43. Jesus therefore answered and said unto them, Murmur not among yourselves.
44. No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day.	44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
45. It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to to me.	45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
46. Not that any man hath seen the Father, but he who is of God, he hath seen the Father.	46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

RHEIMISH OR DOUAY.	KING JAMES.
47. Amen, amen I say unto you: He that believeth in me hath everlasting life.	47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.
48. I am the bread of life.	48. I am that bread of life.
49. Your fathers did eat manna in the desert; and they died.	49. Your fathers did eat manna in the wilderness, and are dead.
50. This is the bread descending down from heaven; that if any one eat of it, he may not die.	50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
51. I am the living bread, which came down from heaven.	51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
52. If any man eat of this bread, he shall live for ever: and the bread which I will give is my flesh, for the life of the world.	
53. The Jews, therefore, debated among themselves, saying: How can this man give us his flesh to eat?	52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?
54. Then Jesus said to them: Amen, amen I say unto you: Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.	53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
55. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up at the last day.	54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

RHEIMISH OR DOUAY.	KING JAMES.
56. For my flesh is meat indeed: and my blood is drink indeed.	55. For my flesh is meat indeed, and my blood is drink indeed.
57. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.	56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
58. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me.	57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
59. This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread shall live for ever.	58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
60. These things he said, teaching in the synagogue, in Capharnaum.	59. These things said he in the synagogue, as he taught in Capernaum.
61. Many, therefore, of his disciples hearing *it*, said: This saying is hard, and who can hear it?	60. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?
62. But Jesus, knowing in himself that his disciples murmured at this, said to them: Doth this scandalize you?	61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?
63. If then you shall see the Son of man ascend up where he was before?	62. *What* and if ye shall see the Son of man ascend up where he was before?
64. It is the Spirit that	63. It is the spirit that

RHEIMISH OR DOUAY.	KING JAMES.
quickeneth ; the flesh profiteth nothing : the words that I have spoken to you are spirit and life.	quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life.
65. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him.	64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.
66. And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.	65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
67. After this many of his disciples went back, and walked no more with him.	66. ¶ From that *time* many of his disciples went back and walked no more with him.
68. Then Jesus said to the twelve: Will you also go away ?	67. Then said Jesus unto the twelve, Will ye also go away ?
69. And Simon Peter answered him : Lord, to whom shall we go ? thou hast the words of eternal life.	68. Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life.
70. And we have believed, and have known that thou art the Christ, the Son of God.	69. And we believe and are sure that thou art that Christ, the Son of the living God.
71. Jesus answered them : Have not I chosen you twelve, and one of you is a devil ?	70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil ?
72. Now he meant	71. He spake of Judas

RHEIMISH OR DOUAY.	KING JAMES.
Judas Iscariot, the son of Simon : for this same was about to betray him ; whereas he was one of the twelve.	Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.
CHAP. VII.	CHAP. VII.
Christ goes up to the feast of the tabernacles. He teaches in the temple.	1. *Jesus reproveth the ambition and boldness of his kinsmen:* 10, *goeth up from Galilee to the feast of tabernacles:* 14, *teacheth in the temple.* 40. *Divers opinions of him among the people.* 45. *The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*
AFTER these things Jesus walked in Galilee ; for he could not walk in Judea ; because the Jews sought to kill him.	AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
2. Now the feast of the Jews, called of the tabernacles, was at hand.	2. Now the Jews' feast of tabernacles was at hand.
3. And his brethren said to him : Pass from hence, and go into Judea, that thy disciples also may see thy works which thou doest.	3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.
4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly : if thou do these things, manifest thyself to the world.	4. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.
5. For neither did his brethren believe in him.	5. For neither did his brethren believe in him.

RHEIMISH OR DOUAY.	KING JAMES.
6. Then Jesus said to them: My time is not yet come: but your time is always ready.	6. Then Jesus said unto them, My time is not yet come: but your time is always ready.
7. The world cannot hate you: but me it hateth; because I give testimony of it, that the works thereof are evil.	7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.
8. Go you up to this festival day: but I go not up to this festival day; because my time is not yet fulfilled.	8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.
9. When he had said these things he himself stayed in Galilee.	9. When he had said these words unto them, he abode *still* in Galilee.
10. But after his brethren were gone up, then he also went up to the feast, not publicly, but as it were in private.	10. ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.
11. The Jews, therefore, sought him on the festival day, and said: Where is he?	11. Then the Jews sought him at the feast, and said, Where is he?
12. And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No; but he seduceth the people.	12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.
13. Yet no man spoke openly of him, for fear of the Jews.	13. Howbeit no man spake openly of him for fear of the Jews.
14. Now, about the midst of the feast, Jesus	14. ¶ Now about the midst of the feast Jesus

RHEIMISH OR DOUAY.	KING JAMES.
went up into the temple and taught.	went up into the temple, and taught.
15. And the Jews wondered, saying: How doth this man know letters, having never learned?	15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?
16. Jesus answered them, and said: My doctrine is not mine, but of him that sent me.	16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.
17. If any man will do the will of him, he shall know of the doctrine, whether it be from God, or whether I speak from myself.	17. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.
18. He that speaketh from himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.	18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
19. Did not Moses give you the law, and none of you keepeth the law?	19. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?
20. Why seek you to kill me? The multitude answered, and said: Thou hast a devil: who seeketh to kill thee?	20. The people answered and said, Thou hast a devil: who goeth about to kill thee?
21. Jesus answered, and said to them: One work I have done: and you all wonder:	21. Jesus answered and said unto them, I have done one work and ye all marvel.

RHEIMISH OR DOUAY.	KING JAMES.
22. Therefore Moses gave you circumcision: (not because it is of Moses; but of the fathers;) and on the sabbath day you circumcise a man.	22. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.
23. If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are you angry at me, because I have healed the whole man on the sabbath day?	23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?
24. Judge not according to the appearance, but judge a just judgment.	24. Judge not according to the appearance, but judge righteous judgment.
25. Then some of Jerusalem said: Is not this he whom they seek to kill?	25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?
26. And, behold, he speaketh openly; and they say nothing to him. Have the rulers known, indeed, that this is the Christ?	26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?
27. But we know this man whence he is: but when the Christ cometh, no man knoweth whence he is.	27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.
28. Jesus, therefore, cried out in the temple, teaching and saying: You both know me, and you	28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know

RHEIMISH OR DOUAY.	KING JAMES.
know whence I am: and I am not come of myself: but he that sent me is true, whom you know not.	whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
29. I know him: because I am from him, and he hath sent me.	29. But I know him: for I am from him, and he hath sent me.
30. They sought, therefore, to apprehend him: but no man laid hands on him, because his hour was not yet come.	30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
31. But of the people many believed in him, and said: When the Christ cometh, shall he do more miracles than these which this man doeth?	31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?
32. The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.	32. ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
33. Jesus, therefore, said to them: Yet a little while I am with you: and I go to him that sent me.	33. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.
34. You shall seek me, and shall not find me: and where I am, you cannot come.	34. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.
35. The Jews, therefore, said among them-	35. Then said the Jews among themselves, Whi-

RHEIMISH OR DOUAY.	KING JAMES.
selves: Whither will he go, that we shall not find him? will he go to the dispersed among the gentiles, and teach the gentiles?	ther will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?
36. What is this saying that he hath said: You shall seek me, and shall not find me: and where I am, you cannot come?	36. What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?
37. Now on the last great day of the festivity, Jesus stood, and cried out, saying: If any man thirst, let him come to me, and drink.	37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
38. He that believeth in me, as the Scripture saith, Out of his belly shall flow rivers of living water.	38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters.
39. Now this he said of the Spirit which they should receive who believed in him: for as yet the Spirit was not given; because Jesus was not yet glorified.	39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)
40. Of that multitude, therefore, when they had heard these words of his, some said: This is the prophet indeed.	40. ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
41. Others said: This is the Christ. But some said: Doth the Christ come out of Galilee?	41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

RHEIMISH OR DOUAY.	KING JAMES.
42. Doth not the Scripture say, That Christ cometh of the seed of David, and out of Bethlehem, the town where David was?	42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
43. So there arose a dissension among the people because of him.	43. So there was a division among the people because of him.
44. And some of them would have apprehended him: but no man laid hands upon him.	44. And some of them would have taken him; but no man laid hands on him.
45. So the ministers came to the chief priests and the Pharisees. And they said to them: Why have you not brought him?	45. ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
46. The ministers answered: Never did man speak like this man.	46. The officers answered, Never man spake like this man.
47. Then the Pharisees answered them: Are you also seduced?	47. Then answered them the Pharisees, Are ye also deceived?
48. Hath any one of the rulers believed in him, or of the Pharisees?	48. Have any of the rulers or of the Pharisees believed on him?
49. But this multitude, that knoweth not the law, are accursed.	49. But this people who knoweth not the law are cursed.
50. Nicodemus said to them, he that came to him by night, who was one of them:	50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
51. Doth our law judge any man, unless it first hear him, and know what he doeth?	51. Doth our law judge *any* man, before it hear him, and know what he doeth?

RHEIMISH OR DOUAY.	KING JAMES.
52. They answered and said to him: Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not.	52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
53. And every man returned to his own house.	53. And every man went unto his own house.
CHAP. VIII.	CHAP. VIII.
The woman taken in adultery. Christ justifieth his doctrine.	1. *Christ delivereth the woman taken in adultery.* 12. *He preacheth himself the light of the world, and justifieth his doctrine:* 33, *answereth the Jews that boasted of Abraham,* 59, *and conveyeth himself from their cruelty.*
AND Jesus went to mount Olivet.	JESUS went unto the mount of Olives.
2. And early in the morning he came again into the temple; and all the people came to him, and sitting he taught them.	2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3. And the Scribes and Pharisees bring to him a woman taken in adultery; and they set her in the midst.	3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4. And said to him: Master, this woman was even now taken in adultery.	4. They say unto him, Master, this woman was taken in adultery, in the very act.
5. Now Moses in the law commanded us to stone such a one. But what sayest thou?	5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6. And this they said,	6. This they said tempt-

RHEIMISH OR DOUAY.	KING JAMES.
tempting him, that they might accuse him. But Jesus, stooping down, wrote with his finger on the ground.	ing him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*
7. And when they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her.	7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8. And again he stooped down, and wrote on the ground.	8. And again he stooped down, and wrote on the ground.
9. But they, hearing *this,* went out one by one, beginning from the eldest; and Jesus alone remained, and the woman standing in the midst.	9. And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
10. Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?	10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11. And she said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.	11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
12. And again Jesus	12. ¶ Then spake Jesus

RHEIMISH OR DOUAY.	KING JAMES.
spoke to them, saying: I am the light of the world: he that followeth me walketh not in darkness, but shall have the light of life.	again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
13. The Pharisees, therefore, said to him: Thou givest testimony of thyself; thy testimony is not true.	13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
14. Jesus answered and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go; but you know not whence I come, or whither I go.	14. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
15. You judge according to the flesh: I judge not any man:	15. Ye judge after the flesh; I judge no man.
16. And if I do judge, my judgment is true; because I am not alone, but I and he that sent me, the Father.	16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
17. And in your law it is written, that the testimony of two men is true.	17. It is also written in your law, that the testimony of two men is true.
18. I am one that give testimony of myself, and the Father that sent me giveth testimony of me.	18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.
19. They said, therefare, unto him: Where	19. Then said they unto him, Where is thy

RHEIMISH OR DOUAY.	KING JAMES.
is thy Father? Jesus answered: Neither me do you know, nor my Father; if you did know me, you would know my Father also.	Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
20. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.	20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.
21. Then Jesus said to them again: I go my way, and you shall seek me, and you shall die in your sin. Whither I go you cannot come.	21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
22. The Jews, therefore, said: Will he kill himself, because he said: Whither I go, you cannot come?	22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
23. And he said to them: You are from beneath: I am from above. You are of this world: I am not of this world.	23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
24. Therefore I said to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sins.	24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.
25. They said, therefore, to him. Who art thou? Jesus said to them: The beginning, who also speak to you.	25. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

RHEIMISH OR DOUAY.	KING JAMES.
26. I have many things to speak, and to judge of you. But he that sent me is true; and the things I have heard from him, the same I speak in the world.	26. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
27. Now they did not know that he said God was his Father.	27. They understood not that he spake to them of the Father.
28. Jesus, therefore, said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things:	28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father has taught me, I speak these things.
29. And he that sent me is with me; and he hath not left me alone: for I do always the things that please him.	29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
30. When he spoke these things, many believed in him.	30. As he spake these words many believed on him.
31. Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed:	31. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;
32. And you shall know the truth, and the truth shall make you free.	32. And ye shall know the truth, and the truth shall make you free.
33. They answered	33. ¶ They answered

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him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou, You shall be free?	him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
34. Jesus answered them: Amen, amen I say unto you, that whosoever committeth sin is the servant of sin.	34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
35. Now the servant abideth not in the house for ever: but the Son abideth for ever.	35. And the servant abideth not in the house for ever: *but* the Son abideth ever.
36. If, therefore, the Son shall make you free, you shall be free indeed.	36. If the Son therefore shall make you free, ye shall be free indeed.
37. I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.	37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
38. I speak that which I have seen with my Father: and you do the things that you have seen with your father.	38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
39. They answered and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham.	39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
40. But now you seek to kill me, a man who have spoken the truth to you, which I have	40. And now ye seek to kill me, a man that hath told you the truth, which I have heard of

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heard from God: this Abraham did not.	God: this did not Abraham.
41. You do the deeds of your father. They said then to him: We are not born of fornication: we have one Father, God.	41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.
42. But Jesus said to them: If God were your Father, verily you would love me. For I proceeded and came from God: for I came not of myself, but he sent me.	42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
43. Why do ye not know my speech? Because you cannot hear my word.	43. Why do ye not understand my speech? *even* because ye cannot hear my word.
44. You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lie, he speakof his own: for he is a liar, and the father thereof.	44. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.
45. But if I say the truth, you believe me not.	45. And because I tell *you* the truth, ye believe me not.
46. Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?	46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

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47. He that is of God heareth the words of God. Therefore you hear them not, because you are not of God.	47. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.
48. The Jews, therefore answered and said to him: Do we not say well that thou art a Samaritan, and hast a devil?	48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
49. Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me.	49. Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.
50. But I seek not my own glory: there is one that seeketh and judgeth.	50. And I seek not mine own glory: there is one that seeketh and judgeth.
51. Amen, amen I say to you, if any man keep my word, he shall not see death for ever.	51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
52. The Jews, therefore, said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever.	52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
53. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?	53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

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54. Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom you say that he is your God.	54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:
55. And you have not known him; but I know him: and if I should say that I know him not, I should be like to you, a liar. But I know him, and keep his word.	55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
56. Abraham your father rejoiced that he might see my day: he saw it, and was glad.	56. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.
57. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham?	57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58. Jesus said to them: Amen, amen I say to you, before Abraham was made, I am.	58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
59. Then they took up stones to cast at him: but Jesus hid himself, and went out of the temple.	59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

RHEIMISH OR DOUAY.	KING JAMES.
CHAP. IX.	CHAP. IX.
He gives sight to the man born blind.	1. *The man that was born blind restored to sight.* 8. *He is brought to the Pharisees.* 13. *They are offended at it, and excommunicate him:* 35. *but he is received of Jesus, and confesseth him.* 39. *Who they are whom Christ enlighteneth.*
AND Jesus, passing by, saw a man that was blind from his birth.	AND as *Jesus* passed by, he saw a man which was blind from *his* birth.
2. And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?	2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3. Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.	3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
4. I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work.	4. I must work the works of him that sent me, while it is day: the night cometh when no man can work.
5. As long as I am in the world, I am the light of the world.	5. As long as I am in the world, I am the light of the world.
6. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes;	6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
7. And said to him: Go, wash in the pool of	7. And said unto him, Go, wash in the pool of

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Siloe, (which is interpreted, Sent.) He went, therefore, and washed; and he came seeing.	Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
8. The neighbours, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged. Some said: This is he.	8. ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
9. And others, No; but he is like him. But he said: I am he.	9. Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.
10. They said, therefore, to him: How were thy eyes opened?	10. Therefore said they unto him, How were thine eyes opened?
11. He answered: That man who is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see.	11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
12. And they said to him: Where is he? He said: I know not.	12. Then said they unto him, Where is he? He said, I know not.
13. They bring him that had been blind to the Pharisees.	13. ¶ They brought to the Pharisees him that aforetime was blind.
14. Now it was the sabbath when Jesus made the clay and opened his eyes.	14. And it was the sabbath day when Jesus made the clay, and opened his eyes.
15. Again, therefore,	15. Then again the

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the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.	Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
16. Some, therefore, of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.	16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.
17. They say, therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet.	17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.
18. The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight;	18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
19. And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?	19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?
20. His parents answered them. and said: We know that this is our son, and that he was born blind:	20. His parents answered them and said, We know that this is our son, and that he was born blind:

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21. But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself, he is of age; let him speak for himself.	21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
22. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue.	22. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.
23. Therefore did his parents say: He is of age, ask himself.	23. Therefore said his parents, He is of age; ask him.
24. They, therefore, called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner.	24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.
25. He said then to them: If he be a sinner, I know not: one thing I know, that, whereas I was blind, I now see.	25. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that whereas I was blind, now I see.
26. Then they said to him: What did he to thee? how did he open thy eyes?	26. Then said they to him again, What did he to thee? how opened he thine eyes?
27. He answered them: I have told you already, and you have heard: why	27. He answered them, I have told you already, and ye did not hear:

RHEIMISH OR DOUAY.	KING JAMES.
would you hear it again? will you also become his disciples?	wherefore would ye hear *it* again? will ye also be his disciples?
28. They reviled him, therefore, and said: Be thou his disciple: but we are the disciples of Moses.	28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.
29. We know that God spoke to Moses: but as to this man, we know not from whence he is.	29. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.
30. The man answered and said to them: For in this is a wonderful thing, that you know not from whence he is, and he hath opened my eyes.	30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.
31. Now we know that God doth not hear sinners: but if a man be a worshipper of God, and doeth his will, him he heareth.	31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.
32. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.	32. Since the world began was it not heard that any man opened the eyes of one that was born blind.
33. Unless this man were of God, he could not do anything.	33. If this man were not of God, he could do nothing.
34. They answered and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.	34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

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35. Jesus heard that they had cast him out; and when he had found him, he said to him: Dost thou believe in the Son of God.	35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
36. He answered and said: Who is he, Lord, that I may believe in him?	36. He answered and said, Who is he, Lord, that I might believe on him?
37. And Jesus said to him: Thou hast both seen him, and it is he who talketh with thee.	37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
38. And he said: I believe, Lord. And, falling down, he adored him.	38. And he said, Lord, I believe. And he worshipped him.
39. And Jesus said: For judgment I am come into this world: that they who see not may see; and they who see may become blind.	39. ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
40. And some of the Pharisees that were with him heard: and they said to him: Are we also blind?	40. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
41. Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.	41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

RHEIMISH OR DOUAY.

CHAP. X.

Christ is the door and the good shepherd. He and his Father are one.

AMEN, amen, I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep:

3. To whom the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5. But a stranger they follow not, but fly from him; because they know not the voice of strangers.

6. This parable Jesus spoke to them. But they understood not what he was speaking to them.

KING JAMES.

CHAP. X.

1. *Christ is the door, and the good shepherd.* 19. *Divers opinions of him.* 24. *He proveth by his works that he is Christ the Son of God:* 39 *escapeth the Jews,* 40 *and went again beyond Jordan, where many believed on him.*

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

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7. Jesus, therefore, said to them again: Amen, amen I say to you, I am the door of the sheep.	7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
8. All they who came are thieves and robbers: and the sheep heard them not.	8. All that ever came before me are thieves and robbers: but the sheep did not hear them.
9. I am the door. If any one enter by me, he shall be saved: and he shall go in, and go out, and shall find pastures.	9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
10. The thief cometh not, but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.	10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.
11. I am the good shepherd. The good shepherd giveth his life for his sheep.	11. I am the good shepherd: the good shepherd giveth his life for the sheep.
12. But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf snatcheth, and scattereth the sheep.	12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep.
13. And the hireling fleeth, because he is a hireling: and he hath no care for the sheep.	13. The hireling fleeth, because he is an hireling, and careth not for the sheep.
14. I am the good	14. I am the good

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shepherd: and I know mine, and mine know me;	shepherd, and know my *sheep*, and am known of mine.
15. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.	15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
16. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice; and there shall be made one fold and one shepherd.	16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.
17. Therefore doth the Father love me, because I lay down my life, that I may take it again.	17. Therefore doth my Father love me, because I lay down my life, that I might take it again.
18. No man taketh it away from me, but I lay it down of myself; and I have power to lay it down, and I have power to take it up again. This commandment I have received from my Father.	18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
19. A dissension rose again among the Jews for these words.	19. ¶ There was a division therefore again among the Jews for these sayings.
20. And many of them said: He hath a devil, and is mad; why hear you him?	20. And many of them said, He hath a devil, and is mad; why hear ye him?
21. Others said: These are not the words of one that hath a devil: can a	21. Others said, These are not the words of him that hath a devil. Can

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devil open the eyes of the blind?	a devil open the eyes of the blind?
22. And it was the feast of the dedication at Jerusalem: and it was winter.	22. ¶ And it was at Jerusalem the feast of the dedication, and it was winter.
23. And Jesus walked in the temple, in Solomon's porch.	23. And Jesus walked in the temple in Solomon's porch.
24. The Jews, therefore, came round about him, and said to him: How long dost thou hold our souls in suspense? if thou be the Christ, tell us plainly.	24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
25. Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me:	25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
26. But you do not believe, because you are not of my sheep.	26. But ye believe not, because ye are not of my sheep, as I said unto you.
27. My sheep hear my voice, and I know them, and they follow me:	27. My sheep hear my voice, and I know them, and they follow me:
28. And I give them life everlasting: and they shall not perish for ever, and no man shall snatch them out of my hand.	28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.
29. That which my Father hath given me is greater than all: and no man can snatch *them* out of the hand of my Father.	29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

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30. I and the Father are one.	30. I and *my* Father are one.
31. The Jews then took up stones to stone him.	31. Then the Jews took up stones again to stone him.
32. Jesus answered them: Many good works I have shown to you from my Father: for which of those works do you stone me?	32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
33. The Jews answered him: For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God.	33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.
34. Jesus answered them: Is it not written in your law: I have said, you are gods?	34. Jesus answered them, Is it not written in your law, I said, Ye are gods?
35. If he called them gods, to whom the word of God was spoken, and the Scripture cannot be made void;	35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken;
36. Do you say of him, whom the Father hath sanctified and sent into the world: Thou blasphemest: because I said, I am the son of God?	36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?
37. If I do not the works of my Father, believe me not.	37. If I do not the works of my Father, believe me not.
38. But if I do, though you will not believe me,	38. But if I do, though ye believe not me, believe

RHEIMISH OR DOUAY.	KING JAMES.
believe the works, that you may know and believe that the Father is in me, and I in the Father.	the works: that ye may know, and believe, that the Father *is* in me, and I in him.
39. They sought, therefore, to take him: and he escaped out of their hands.	39. Therefore they sought again to take him: but he escaped out of their hand,
40. And he went away again beyond the Jordan, into that place where John was baptizing first; and there he abode.	40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.
41. And many resorted to him, and they said: John indeed did no sign;	41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
42. But all the things whatsoever John said of this man were true. And many believed in him.	42. And many believed on him there.
CHAP. XI.	CHAP. XI.
Christ raises Lazarus to life. The rulers resolve to put him to death.	1. *Christ raiseth Lazarus, four days buried.* 45. *Many Jews believe.* 47. *The high priests and Pharisees gather a council against Christ.* 49. *Caiaphas prophesieth.* 54. *Jesus hid himself.* 55. *At the passover they enquire after him, and lay wait for him.*
NOW there was a certain man sick, *named* Lazarus, of Bethania, of the town of Mary and of Martha her sister.	NOW a certain *man* was sick *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

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2. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)	2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3. His sisters, therefore, sent to him, saying: Lord, behold, he whom thou lovest is sick.	3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
4. And Jesus, hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.	4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5. Now Jesus loved Martha, and her sister Mary, and Lazarus.	5. Now Jesus loved Martha, and her sister, and Lazarus.
6. When he had heard. therefore, that he was sick, he still remained in the same place two days.	6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.
7. Then after that he said to his disciples: Let us go into Judea again.	7. Then after that saith he to *his* disciples, Let us go into Judæa again.
8. The disciples say to him: Rabbi, the Jews but just now sought to stone thee; and goest thou thither again?	8. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
9. Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he	9. Jesus answered, Are there not twelve hours in the day? If any man walk in the

RHEIMISH OR DOUAY.	KING JAMES.
stumbleth not, because he seeth the light of this world:	day, he stumbleth not, because he seeth the light of this world.
10. But if he walk in the night, he stumbleth, because the light is not in him.	10. But if a man walk in the night, he stumbleth, because there is no light in him.
11. These things he said, and after that he said to them: Lazarus our friend sleepeth; but I go, that I may awake him out of sleep.	11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
12. His disciples, therefore, said: Lord, if he sleep, he shall do well.	12. Then said his disciples, Lord, if he sleep, he shall do well.
13. But Jesus spoke of his death: and they thought that he spoke of the repose of sleep.	13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14. Then, therefore, Jesus said to them plainly: Lazarus is dead.	14. Then said Jesus unto them plainly, Lazarus is dead.
15. And I am glad for your sake that I was not there, that you may believe: but let us go to him.	15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
16. Then Thomas, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with him.	16. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.
17. So Jesus came, and found that he had been four days already in the sepulchre.	17. Then when Jesus came, he found that he had *lain* in the grave four days already.

RHEIMISH OR DOUAY.	KING JAMES.
18. (Now Bethania was near Jerusalam, about fifteen furlongs off.)	18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
19. And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.	19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20. Martha, therefore, as soon as she heard that Jesus was come, went to meet him ; but Mary sat at home.	20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.
21. And Martha said to Jesus: Lord, if thou hadst been here, my brother had not died :	21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
22. But now also I know that whatsoever thou wilt ask of God, God will give it thee.	22. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.
23. Jesus said to her: Thy brother shall rise again.	23. Jesus saith unto her, Thy brother shall rise again.
24. Martha saith to him : I know that he shall rise again in the resurrection at the last day.	24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live :	25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live :
26. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this ?	26. And whosoever liveth and believeth in me shall never die. Believest thou this ?

RHEIMISH OR DOUAY.	KING JAMES.
27. She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.	27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
28. And when she had said these things, she went, and called her sister Mary secretly, saying: The Master is come, and calleth for thee.	28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
29. She, as soon as she heard *this*, riseth quickly, and cometh to him.	29. As soon as she heard *that*, she arose quickly, and came unto him.
30. For Jesus was not yet come into the town: but he was still in that place where Martha had met him.	30. Now Jesus was not yet come into the town, but was in that place where Martha met him.
31. The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the sepulchre to weep there.	31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
32. When Mary, therefore, was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.	32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33. When Jesus, there-	33. When Jesus there-

RHEIMISH OR DOUAY.	KING JAMES.
fore, saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit, and troubled himself,	fore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
34. And said: Where have you laid him? They say to him: Lord, come and see.	34. And said, Where have ye laid him? They said unto him, Lord, come and see.
35. And Jesus wept.	35. Jesus wept.
36. The Jews, therefore, said: Behold, how he loved him!	36. Then said the Jews, Behold how he loved him!
37. But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die?	37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
38. Jesus, therefore, again groaning in himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it.	38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
39. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith unto him: Lord, by this time he stinketh; for he is now of four days.	39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
40. Jesus saith to her: Did not I say to thee, that if thou wilt believe, thou shalt see the glory of God?	40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
41. They took, there-	41. Then they took

RHEIMISH OR DOUAY.	KING JAMES.
fore, the stone away; and Jesus, lifting up his eyes, said: Father, I give thee thanks that thou hast heard me.	away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
42. And I knew that thou hearest me always; but because of the people who stand about have I said it; that they may believe that thou hast sent me.	42. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.
43. When he had said these things, he cried with a loud voice: Lazarus, come forth.	43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
44. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.	44. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
45. Many, therefore, of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.	45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.
46. But some of them went to the Pharisees, and told them the things that Jesus had done.	46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.
47. The chief priests, therefore, and the Pharisees gathered a council,	47. ¶ Then gathered the chief priests and the Pharisees a council, and

RHEIMISH OR DOUAY.	KING JAMES.
and said: What do we, for this man doeth many miracles ?	said, What do we ? for this man doeth many miracles.
48. If we let him alone so, all men will believe in him: and the Romans will come, and take away our place and nation.	48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.
49. But one of them, named Caiphas, being the high priest of that year, said to them: You know nothing at all;	49. And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,
50. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.	50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
51. And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation;	51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;
52. And not only for the nation, but to gather together in one the children of God, that were dispersed.	52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.
53. From that day, therefore, they devised to put him to death.	53. Then from that day forth they took counsel together for to put him to death.
54. Wherefore Jesus walked no more openly	54. Jesus therefore walked no more openly

RHEIMISH OR DOUAY.	KING JAMES.
among the Jews; but he went into a country near the desert, unto a city that is called Ephrem: and there he abode with his disciples.	among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.
55. And the pasch of the Jews was at hand: and many from the country went up to Jerusalem before the pasch, to purify themselves.	55. ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.
56. They sought, therefore, for Jesus: and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.	56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?
	57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

RHEIMISH OR DOUAY.	KING JAMES.
CHAP. XII.	**CHAP. XII.**
The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.	*1. Jesus excuseth Mary anointing his feet. 8. The people flock to see Lazarus. 10. The high priests consult to kill him. 12. Christ rideth into Jerusalem. 20. Greeks desire to see Jesus. 23. He foretelleth his death. 37. The Jews are generally blinded: 42. yet many chief rulers believe, but do not confess him: 44. therefore Jesus calleth earnestly for confession of faith.*
NOW, six days before the pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life.	THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
2. And they made him a supper there; and Martha served: but Lazarus was one of them that were at table with them.	2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
3. Mary, therefore, took a pound of ointment of right spikenard, of great value, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.	3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4. Then one of his disciples, Judas Iscariot, he that was about to betray him, said:	4. Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,
5. Why was not this ointment sold for three hundred pence, and given to the poor?	5. Why was not this ointment sold for three hundred pence, and given to the poor?

RHEIMISH OR DOUAY.	KING JAMES.
6. Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein.	6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
7. But Jesus said: Let her alone, that she may keep it against the day of my burial.	7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.
8. For the poor you have always with you: but me you have not always.	8. For the poor always ye have with you; but me ye have not always.
9. A great multitude, therefore, of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.	9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
10. But the chief priests thought to kill Lazarus also:	10. ¶ But the chief priests consulted that they might put Lazarus also to death;
11. Because many of the Jews by reason of him went away, and believed in Jesus.	11. Because that by reason of him many of the Jews went away, and believed on Jesus.
12. And on the next day a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem,	12. ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13. Took branches of	13. Took branches of

RHEIMISH OR DOUAY.	KING JAMES.
palm-trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.	palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.
14. And Jesus found a young ass, and sat upon it, as it is written:	14. And Jesus, when he had found a young ass, sat thereon; as it is written,
15. Fear not, daughter of Sion: behold, thy king cometh sitting on the colt of an ass.	15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
16. These things his disciples did not know at the first: but when Jesus was glorified, then they remembered that these things were written of him: and that they had done these things to him.	16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.
17. The multitude, therefore, gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead.	17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
18. For which reason also the people came to meet him: because they heard that he had done this miracle.	18. For this cause the people also met him, for that they heard that he had done this miracle.
19. The Pharisees, therefore, said among themselves: Do you see that we prevail nothing?	19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing?

Behold, the whole world is gone after him.

20. Now there were certain gentiles among them, that came up to adore on the festival day.

21. These, therefore, came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would willingly see Jesus.

22. Philip cometh and telleth Andrew: again Andrew and Philip told Jesus.

23. But Jesus answered them, saying: The hour is come that the Son of man should be glorified.

24. Amen, amen I say to you, unless the grain of wheat fall into the ground and die,

25. Itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world keepeth it unto life everlasting.

26. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man

behold, the world is gone after him.

20. ¶ And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23. ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me,

RHEIMISH OR DOUAY.	KING JAMES.
minister to me, him will my Father honour.	him will *my* Father honour.
27. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.	27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
28. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and I will glorify it again.	28. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
29. The multitude, therefore, that stood and heard, said that it thundered. Others said: An Angel spoke to him.	29. The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.
30. Jesus answered and said: This voice came not for me, but for your sake.	30. Jesus answered and said, This voice came not because of me, but for your sakes.
31. Now is the judgment of the world: now shall the prince of this world be cast out.	31. Now is the judgment of this world: now shall the prince of this world be cast out.
32. And I, if I be lifted up from the earth, will draw all things to myself.	32. And I, if I be lifted up from the earth, will draw all *men* unto me.
33. (Now this he said, signifying what death he should die.)	33. This he said signifying what death he should die.
34. The multitude answered him: We have heard out of the law that Christ abideth for ever: and how sayest thou:	34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou,

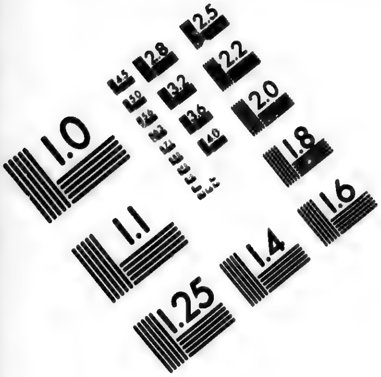
RHEIMISH OR DOUAY.	KING JAMES.
The Son of man must be lifted up? Who is this Son of man?	The Son of man must be lifted up? who is this Son of man?
35. Jesus, therefore, said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness knoweth not whither he goeth.	35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.
36. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke: and he went away, and hid himself from them.	36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.
37. And whereas he had done so many miracles before them, they believed not in him:	37. ¶ But though he had done so many miracles before them, yet they believed not on him:
38. That the saying of Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?	38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
39. Therefore they could not believe; for Isaias said again:	39. Therefore they could not believe, because that Esaias said again,
40. He hath blindeth their eyes, and hardened their heart; that they should not see with their eyes, nor understand with	40. He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with

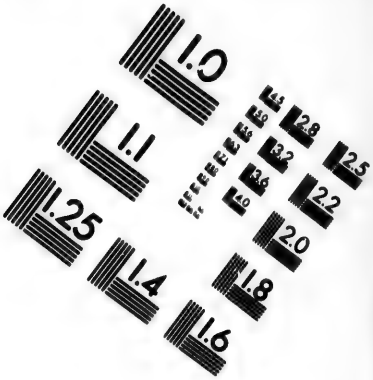
RHEIMISH OR DOUAY.	KING JAMES.
their heart, and be converted, and I should heal them:	*their* heart, and be converted, and I should heal them.
41. These things said Isaias, when he saw his glory and spoke of him.	41. These things said Esaias, when he saw his glory, and spake of him.
42. However many of the chief men also believed in him: but because of the Pharisees they did not confess *it*, that they might not be cast out of the synagogue.	42. ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:
43. For they loved the glory of men more than the glory of God.	43. For they loved the praise of men more than the praise of God.
44. But Jesus cried out and said: He that believeth in me doth not believe in me, but in him that sent me.	44. ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
45. And he that seeth me seeth him that sent me.	45. And he that seeth me seeth him that sent me.
46. I the light am come into the world, that whosoever believeth in me may not remain in darkness.	46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.
47. And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world.	47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
48. He that despiseth me, and receiveth not my	48. He that rejecteth me, and receiveth not

RHEIMISH OR DOUAY.	KING JAMES.
words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.	my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
49. For I have not spoken of myself; but the Father who sent me, he gave me command what I should say, and what I should speak.	49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
50. And I know that his commandment is life everlasting. The things, therefore, that I speak, even as the Father said unto me, so do I speak.	50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.
CHAP. XIII.	**CHAP. XIII.**
Christ washes his disciples' feet: the treason of Judas: the new commandment of love.	1. *Jesus washeth the disciples' feet: exhorteth them to humility and charity.* 18. *He foretelleth, and discovereth to John by a token, that Judas should betray him:* 31. *commandeth them to love one another,* 36. *and forewarneth Peter of his denial.*
BEFORE the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them to the end.	NOW before the feast of the passover when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
2. And when supper was done, the devil hav-	2. And supper being ended, the devil having

RHEIMISH OR DOUAY.	KING JAMES.
ing now put into the heart of Judas *the son* of Simon, the Iscariot, to betray him :	now put into the heart of Judas Iscariot, Simon's *son*, to betray him ;
3. Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God :	3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ;
4. He riseth from supper, and layeth aside his garments ; and having taken a towel, he girded himself.	4. He riseth from supper, and laid aside his garments ; and took a towel, and girded himself.
5. After that he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.	5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.
6. He cometh, therefore, to Simon Peter. And Peter saith to him : Lord, dost thou wash my feet ?	6. Then cometh he to Simon Peter ; and Peter saith unto him, Lord, dost thou wash my feet?
7. Jesus answered and said to him : What I do thou knowest not now ; but thou shalt know hereafter.	7. Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.
8. Peter saith to him : Thou shalt never wash my feet. Jesus answered him : If I wash thee not, thou shalt have no part with me.	8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

RHEIMISH OR DOUAY.	KING JAMES.
9. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.	9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.
10. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.	10. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean but not all.
11. For he knew who he was that would betray him; therefore he said: You are not all clean.	11. For he knew who should betray him; therefore said he, Ye are not all clean.
12. Then after he had washed their feet, and taken his garments, having sat down again, he said to them: Know you what I have done to you?	12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
13. You call me Master and Lord: and you say well; for so I am.	13. Ye call me Master and Lord: and ye say well; for *so* I am.
14. If I, then, being Lord and Master, have washed your feet, you also ought to wash one another's feet.	14. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.
15. For I have given you an example, that as I have done to you, so you do also.	15. For I have given you an example, that ye should do as I have done to you.
16. Amen, amen I say to you, the servant is not greater than his lord; neither is an apostle greater than he that sent him.	16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.





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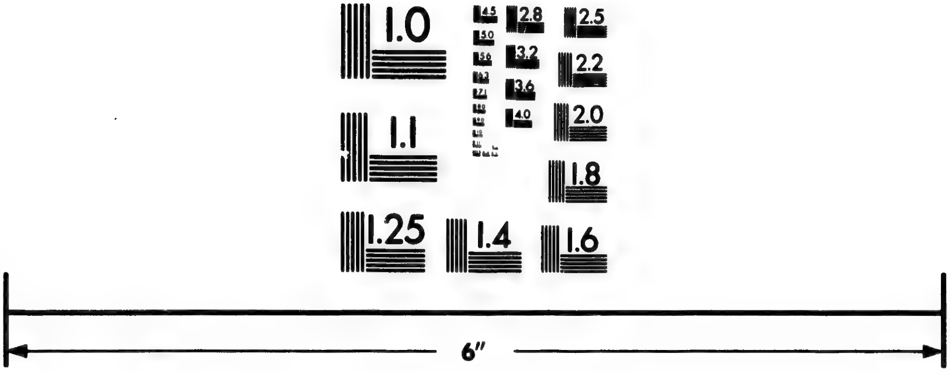
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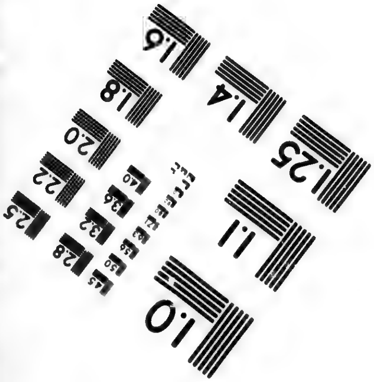

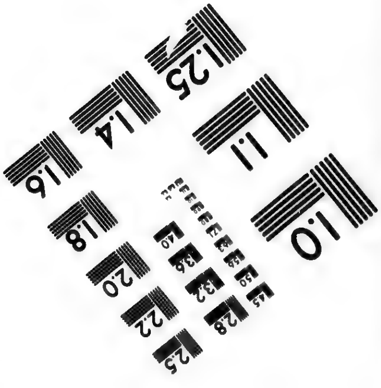

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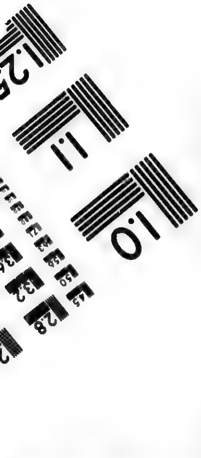
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17. If you know these things, you shall be blessed if you do them.	17. If ye know these things, happy are ye if ye do them.
18. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled: He that eateth bread with me shall lift up his heel against me.	18. ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
19. At present I tell you before it come to pass, that, when it shall come to pass, you may believe that I am *the Messias.*	19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he.*
20. Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.	20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21. When Jesus had said these things, he was troubled in spirit: and he protested and said: Amen, amen I say to you, that one of you will betray me.	21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily verily, I say unto you, that one of you shall betray me.
22. The disciples, therefore, looked one upon another, doubting of whom he spoke.	22. Then the disciples looked one on another, doubting of whom he spake.
23. Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved.	23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
24. Simon Peter, there-	24. Simon Peter there-

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fore, beckoned to him, and said to him: Who is it of whom he speaketh?	fore beckoned to him, that he should ask who it should be of whom he spake.
25. He, therefore, leaning on the breast of Jesus, saith to him: Lord, who is it?	25. He then lying on Jesus' breast saith unto him, Lord, who is it?
26. Jesus answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, *the son* of Simon.	26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
27. And after the morsel Satan entered into him. And Jesus said to him: That which thou doest, do quickly.	27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
28. Now no man at the table knew for what intent he said this to him.	28. Now no man at the table knew for what intent he spake this unto him.
29. For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day; or that he should give something to the poor.	29. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast: or, that he should give something to the poor.
30. He, then, having received the morsel, went out immediately. And it was night.	30. He then having received the sop went immediately out: and it was night.
31. When, therefore, he was gone out, Jesus	31. ¶ Therefore, when he was gone out, Jesus

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said: Now is the Son of man glorified, and God is glorified in him.	said, Now is the Son of man glorified, and God is glorified in him.
32. If God be glorified in him, God will also glorify him in himself, and immediately will he glorify him.	32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33. Little children, yet a little while I am with you. You shall seek me: and, as I said to the Jews: Whither I go, you cannot come: so now I say to you.	33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
34. I give you a new commandment: That you love one another; as I have loved you, that you also love one another.	34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love another.
35. By this shall men know that you are my disciples, if you have love one for another.	35. By this shall all *men* know that ye are my disciples, if ye have love one to another.
36. Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.	36. ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
37. Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee.	37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
38. Jesus answered	38. Jesus answered

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him: Wilt thou lay down thy life for me? Amen, amen I say to thee, the cock shall not crow, till thou deny me thrice.	him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.
CHAP. XIV.	CHAP. XIV.
Christ's discourse after his last supper.	1. *Christ comforteth his disciples with the hope of heaven:* 6. *professeth himself the way, the truth, and the life, and one with the Father:* 13. *assureth their prayers in his name to be effectual;* 15. *requesteth love and obedience,* 16, *promiseth the Holy Ghost, the Comforter,* 27, *and leaveth his peace with them.*
LET not your heart be troubled. You believe in God; believe also in me.	LET not your heart be troubled: ye believe in God, believe also in me.
2. In my Father's house there are many mansions. If not, I would have told you; because I go to prepare a place for you.	2. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.
3. And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be.	3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.
4. And whither I go you know, and the way you know.	4. And whither I go ye know, and the way ye know.
5. Thomas saith to him: Lord, we know not whither thou goest; and	5. Thomas saith unto him, Lord, we know not whither thou goest; and

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how can we know the way?	how can we know the way?
6. Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.	6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
7. If you had known me, you would surely have known my Father also: and from henceforth you shall know him; and you have seen him.	7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
8. Philip saith to him: Lord, show us the Father, and it is enough for us.	8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
9. Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father *also*. How sayest thou, Show us the Father?	9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?
10. Do you not believe that I am in the Father, and the Father in me? The words that I speak to you I speak not of myself: but the Father who abideth in me, he doeth the works.	10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
11. Believe you not that I am in the Father, and the Father in me?	11. Believe me that I *am* in the Father, and Father in me: or else believe me for the very works' sake.
12. Otherwise believe for the works themselves.	

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Amen, amen I say to you, he that believeth in me, the works that I do he shall do also; and greater than these shall he do; because I go to the Father.	12. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.
13. And whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son.	13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14. If you shall ask me any thing in my name, that I will do.	14. If ye shall ask any thing in my name, I will do *it*.
15. If you love me, keep my commandments.	15. ¶ If ye love me, keep my commandments.
16. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever.	16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17. The Spirit of truth: whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.	17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18. I will not leave you orphans; I will come to you.	18. I will not leave you comfortless: I will come to you.
19. Yet a little while, and the world seeth me no more: but you see me; because I live, and you shall live.	19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

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20. In that day you shall know that I am in my Father, and you in me, and I in you.	20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.
21. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him.	21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
22. Judas saith to him, not the Iscariot: Lord, how is it that thou wilt manifest thyself to us, and not to the world?	22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
23. Jesus answered and said to him: If any one love me, he will keep my word; and my Father will love him, and we will come to him, and will make an abode with him.	23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
24. He that loveth me not, keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me.	24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
25. These things have I spoken to you, remaining with you.	25. These things have I spoken unto you, being *yet* present with you.
26. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach	26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall

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you all things, and bring all things to your mind, whatsoever I shall have said to you.	teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27. Peace I leave with you, my peace I give to to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.	27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.	28. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29. And now I have told you before it come to pass, that when it shall come to pass, you may believe.	29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
30. Now I will not speak many things with you. For the prince of this world cometh; and in me he hath not any thing.	30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
31. But that the world may know that I love the Father, and as the Father hath given me commandment so I do. Arise, let us go hence.	31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

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CHAP. XV.	CHAP. XV.
A continuation of Christ's discourse to his disciples.	1. *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18. *A comfort in the hatred and persecution of the world.* 26. *The office of the Holy Ghost, and of the apostles.*
I AM the true vine; and my Father is the husbandman.	I AM the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit he will take away; and every one that beareth fruit he will purge it, that it may bring forth more fruit.	2. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.
3. Now you are clean by reason of the word which I have spoken to you,	3. Now ye are clean through the word which I have spoken unto you.
4. Remain in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in vine; so neither can you, unless you abide in me.	4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
5. I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing.	5. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6. If any one remaineth not in me, he shall be cast forth as a branch, and shall wither; and they shall gather him up,	6. If a man abideth not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into

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and cast him into the fire, and he burneth.	the fire, and they are burned.
7. If you remain in me, and my words remain in you, you shall ask whatever you will, and it shall be done to you.	7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8. In this is my Father glorified, that you bring forth very much fruit, and become my disciples.	8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9. As the Father hath loved me, I also have loved you. Remain in my love.	9. As the Father hath loved me, so have I loved you: continue ye in my love.
10. If you keep my commandments, you will remain in my love; as I also have kept my Father's commandments, and do remain in his love.	10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11. These things I have spoken to you, that my joy may be in you, and your joy may be filled.	11. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
12. This is my commandment, That you love one another, as I have loved you.	12. This is my commandment, That ye love one another, as I have loved you.
13. Greater love than this no man hath, that a man lay down his life for his friends.	13. Greater love hath no man than this, that a man lay down his life for his friends.
14. You are my friends, if you do the things that I command you.	14. Ye are my friends, if ye do whatsoever I command you.
15. I will not now call	15. Henceforth I call

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you servants; for the servant knoweth not what his lord doeth. But I have called you friends; because all things whatsoever I have heard from my Father, I have made known to you.	you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.
16. You have not chosen me, but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain; that whatsoever you shall ask of the Father in my name, he may give it you.	16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
17. These things I command you, that you love one another.	17. These things I command you, that ye love one another.
18. If the world hate you, know ye that it hated me before you.	18. If the world hate you, ye know that it hated me before *it hated* you.
19. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.	19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20. Remember my word that I said to you: The servant is not greater than his lord. If they have persecuted me, they	20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me,

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will also persecute you: if they have kept my word, they will keep yours also.	they will also persecute you; if they have kept my saying, they will keep your's also.
21. But all these things they will do to you for my name's sake, because they know not him that sent me.	21. But all these things will they do unto you for my name's sake, because they know not him that sent me.
22. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin.	22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
23. He that hateth me hateth my Father also.	23. He that hateth me hateth my Father also.
24. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father.	24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
25. But that the word may be fulfilled which is written in their law: They have hated me without cause.	25. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.
26. But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me:	26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27. And you shall give testimony, because you are with me from the beginning.	27. And ye also shall bear witness, because ye have been with me from the beginning.

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CHAP. XVI.	**CHAP. XVI.**
The conclusion of Christ's last discourse to his disciples.	1. *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension:* 23. *assureth their prayers made in his name to be acceptable to his Father.* 33. *Peace in Christ, and in the world affliction.*
THESE things have I spoken to you, that you may not be scandalized.	THESE things have I spoken unto you that ye should not be offended.
2. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doeth a service to God.	2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3. And these things will they do to you, because they have not known the Father, nor me.	3. And these things will they do unto you, because they have not known the Father, nor me.
4. But these things I have told you, that, when the hour of them shall come, you may remember that I told you.	4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5. But I told you not these things from the beginning, because I was with you. And now I go to him that sent me; and none of you asketh me: Whither goest thou?	5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6. But because I have spoken these things to you, sorrow hath filled your heart.	6. But because I have said these things unto you, sorrow hath filled your heart.

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7. But I tell you the truth: it is expedient for you that I go; for if I go not, the Paraclete will not come to you: but if I go, I will send him to you.	7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8. And when he shall come, he will convince the world of sin, and of justice, and of judgment.	8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9. Of sin indeed, because they have not believed in me:	9. Of sin, because they believe not on me;
0. And of justice, because I go to the Father, and you shall see me no longer:	10. Of righteousness, because I go to my Father, and ye see me no more;
1. And of judgment, because the prince of this world is already judged.	11. Of judgment, because the prince of this world is judged.
2. I have yet many things to say to you, but you cannot bear them now.	12. I have yet many things to say unto you, but ye cannot bear them now.
13. But when he, the Spirit of truth, shall come, he will teach you all truth: for he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come, he will show you.	13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
14. He shall glorify	14. He shall glorify

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me ; because he shall receive of mine, and will declare *it* to you.	me : for he shall receive of mine, and shall shew *it* unto you.
15. All things whatsoever the Father hath are mine. Therefore I said, that he shall receive of mine, and will declare *it* to you.	15. All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall show *it* unto you.
16. A little while, and now you shall not see me : and again a little while, and you shall see me ; because I go to the Father.	16. A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father.
17. Then some of his disciples said one to another : What is this that he saith to us : A little while. and you shall not see me : and again a little while, and you shall see me : and because I go to the Father ?	17. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father ?
18. They said, therefore : What is this that he saith, A little while ? we know not what he speaketh.	18. They said therefore, What is this that he saith, A little while ? we cannot tell what he saith.
19. And Jesus knew that they were desirous to ask him : and he said to them : Of this do you inquire among yourselves, because I said : A little while, and you shall not see me : and again a little while, and you shall see me ?	19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ?

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20. Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy.	20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.
21. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.	21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
22. So also you now, indeed have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.	22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
23. And in that day you shall not ask me any thing. Amen, amen I say to you, if you ask the Father any thing in my name, he will give it you.	23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name he will give *it* you.
24. Hitherto you have not asked any thing in my name: ask and you shall receive, that your joy may be full.	24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.
25. These things have I spoken to you in proverbs. The hour cometh when I will no more	25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no

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speak to you in proverbs, but will show you plainly of the Father.	more speak unto you in proverbs, but I shall shew you plainly of the Father.
26. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you:	26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
27. For the Father himself loveth you, because you have loved me, and have believed that I came forth from God.	27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
28. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.	28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
29. His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb.	29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
30. Now we know that thou knowest all things, and that for thee it is not needful that any man ask thee: in this we believe that thou camest forth from God.	30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
31. Jesus answered them: Now do you believe?	31. Jesus answered them, Do ye now believe?
32. Behold, the hour cometh, and is now come, that you shall be dispersed every man to his own, and shall leave me alone: and yet I am not	32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not

alone, because the Father is with me.

33. These things have I spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence; I have overcome the world.

CHAP. XVII.

Christ's prayer for his disciples.

THESE things Jesus spoke; and lifting up his eyes to heaven, he said: Father, the hour is come; glorify thy Son, that thy Son may glorify thee.

2. As thou hast given him power over all flesh, that he may give life everlasting to all whom thou hast given him.

3. And this is life everlasting, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee upon the earth; I have finished the work which thou gavest me to do:

5. And now glorify

alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAP. XVII.

1. *Christ prayeth to his Father to glorify him,* 6. *to preserve his apostles,* 11. *in unity,* 17. *and truth,* 20. *to glorify them, and all other believers with him in heaven.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5. And now, O Father,

RHEIMISH OR DOUAY.	KING JAMES.
thou me, O Father, with thyself, with the glory which I had with thee before the world was.	glorify thou me with thine own self with the glory which I had with thee before the world was.
6. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word.	6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
7. Now they have known that all things which thou hast given me are from thee:	7. Now they have known that all things whatsoever thou hast given me are of thee.
8. Because the words which thou gavest me I have given to them; and they have received them, and have known for certain that I came forth from thee, and they have believed that thou didst send me.	8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.
9. I pray for them: I pray not for the world, but for them whom thou hast given me; because they are thine.	9. I pray for them: I pray not for the world but for them which thou hast given me; for they are thine.
10. And all mine are thine, and thine are mine; and I am glorified in them.	10. And all mine are thine, and thine are mine; and I am glorified in them.
11. And now I am no more in the world, and these are in the world,	11. And now I am no more in the world, but these are in the world,

RHEIMISH OR DOUAY.	KING JAMES.
and I come to thee. Holy Father, keep them in thy name, whom thou hast given me, that they may be one, as we also *are*.	and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.
12. While I was with them, I kept them in thy name. Those whom thou gavest me I have kept: and none of them hath perished, except the son of perdition, that the Scripture may be fulfilled.	12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
13. And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves.	13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
14. I have given them thy word; and the world hath hated them, because they are not of the world, as I also am not of the world.	14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15. I do not ask that thou take them away out of the world, but that thou preserve them from evil.	15. I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil.
16. They are not of the world, as I also am not of the world.	16. They are not of the world, even as I am not of the world.
17. Sanctify them in truth. Thy word is truth.	17. Sanctify them through thy truth: thy word is truth.

RHEIMISH OR DOUAY.	KING JAMES.
18. As thou hast sent me into the world, I also have sent them into the world.	18. As thou hast sent me into the world, even so have I also sent them into the world.
19. And for them I do sanctify myself, that they also may be sanctified in truth.	19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.
20. And not for them only do I pray, but for those also who through their word shall believe in me;	20. Neither pray I for these alone, but for them also which shall believe on me through their word;
21. That they all may be one; as thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.	21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
22. And the glory which thou hast given me I have given to them; that they may be one, as we also are one:	22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:
23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them, as thou hast also loved me.	23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
24. Father, I will that where I am they also whom thou hast given me may be with me; that they may see my	24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my

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glory, which thou hast given me: because thou hast loved me before the foundation of the world.	glory, which thou hast given me: for thou lovedst me before the foundation of the world.
25. Just Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.	25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
26. And I have made known thy name to them. and will make it known; that the love wherewith thou hast loved me may be in them, and I in them.	26. And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

RHEIMISH OR DOUAY.	KING JAMES.
The history of the passion of Christ.	1. *Judas betrayeth Jesus.* 6. *The officers fall to the ground.* 10. *Peter smiteth off Malchus' ear. Jesus is taken, and led unto Annas and Caiaphas.* 15. *Peter's denial.* 19. *Jesus examined before Caiaphas.* 28. *His arraignment before Pilate.* 36. *His kingdom.* 40. *The Jews ask Barabbas to be let loose.*
WHEN Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.	WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
2. Now Judas also, who betrayed him, knew the place, because Jesus had often resorted thither together with his disciples.	2. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

RHEIMISH OR DOUAY.	KING JAMES.
3. Judas, therefore, having received a band *of men* and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons.	3. Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
4. Jesus, therefore, knowing all things that were to come upon him, went forward, and said to them: Whom seek ye?	4. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
5. They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas, also, who betrayed him, stood with them.	5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.
6. As soon then as he had said to them, I am he, they went backward, and fell to the ground.	6. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.
7. Again, therefore, he asked them: Whom seek ye? And they said: Jesus of Nazareth.	7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
8. Jesus answered: I have told you that I am he; if, therefore, you seek me, let these go their way:	8. Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:
9. That the word might be fulfilled which he said: Of them whom thou hast given me I have not lost any one.	9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.
10. Then Simon Peter, having a sword, drew it,	10. Then Simon Peter having a sword drew it,

RHEIMISH OR DOUAY.	KING JAMES.
and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.	and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
11. Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?	11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
12. Then the band, and the tribune, and the servants of the Jews, took Jesus and bound him:	12. Then the band and the captain and officers of the Jews took Jesus, and bound him,
13. And they led him away to Annas first; for he was father-in-law to Caiphas, who was the high priest of that year.	13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
14. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.	14. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.
15. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.	15. ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into palace of the high priest.
16. But Peter stood at the door without. Then the other disciple, who	16. But Peter stood at the door without. Then went out that other dis-

RHEIMISH OR DOUAY.	KING JAMES.
was known to the high priest, went out, and spoke to the porteress, and brought in Peter.	ciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
17. And the maid that was porteress said to Peter: Art not thou also one of this man's disciples? He saith: I am not.	17. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.
18. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves: and with them was Peter also standing, and warming himself.	18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
19. The high priest then asked Jesus of his disciples, and of his doctrine.	19. ¶ The high priest then asked Jesus of his disciples and of his doctrine.
20. Jesus answered him: I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in private I have spoken nothing.	20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in temple, whither the Jews always resort; and in secret have I said nothing.
21. Why askest thou me? ask them who have heard what I have spoken to them: behold, they know what things I have said.	21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

RHEIMISH OR DOUAY.	KING JAMES.
22. And when he had said these things, one of the officers standing by gave Jesus a blow, saying: Answerest thou the high priest so?	22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?
23. Jesus answered him: If I have spoken ill, give testimony of the evil; but if well, why strikest thou me?	23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
24. And Annas sent him bound to Caiphas the high priest.	24. Now Annas had sent him bound unto Caiaphas the high priest.
25. And Simon Peter was standing and warming himself. They said, therefore, to him: Art not thou also one of his disciples? He denied it, and said: I am not.	25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.
26. One of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with him?	26. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27. Then Peter again denied; and immediately the cock crew.	27. Peter then denied again: and immediately the cock crew.
28. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be	28. ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment

RHEIMISH OR DOUAY.	KING JAMES.
defiled; but that they might eat the pasch.	hall, lest they should be defiled; but that they might eat the passover.
29. Pilate, therefore, went out to them, and said: What accusation bring you against this man?	29. Pilate then went out unto them, and said, What accusation bring ye against this man?
30. They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee.	30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
31. Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any one to death:	31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
32. That the word of Jesus might be fulfilled, which he said, signifying what death he should die.	32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
33. Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the King of the Jews?	33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
34. Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?	34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
35. Pilate answered: Am I a Jew? Thy nation and the chief priests have	35. Pilate answered, Am I a Jew? Thine own nation and the chief

RHEIMISH OR DOUAY.	KING JAMES.
delivered thee up to me: what hast thou done?	priests have delivered thee unto me: what hast thou done?
36. Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.	36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
37. Pilate therefore said to him: Art thou a king, then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth: every one that is of the truth heareth my voice.	37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
38. Pilate saith to him: What is truth? And when he had said this, he went forth again to the Jews, and saith to them: I find no cause in him.	38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.
39. But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the King of the Jews?	39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

RHEIMISH OR DOUAY.	KING JAMES.
40. Then they all cried again, saying: Not this man, but Barabbas. And Barabbas was a robber.	40. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.
CHAP. XIX.	CHAP. XIX.
The continuation of the history of the passion of Christ.	1. *Christ is scourged, crowned with thorns, and beaten.* 4. *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23. *They cast lots for his garments.* 26. *He commendeth his mother to John.* 28. *He dieth.* 31. *His side is pierced.* 38. *He is buried by Joseph and Nicodemus.*
THEN, therefore, Pilate took Jesus, and scourged him.	THEN Pilate therefore took Jesus, and scourged *him*.
2. And the soldiers, platting a crown of thorns, put it upon his head; and about him they put a purple garment.	2. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
3. And they came to him, and said: Hail, King of the Jews! and they gave him blows.	3. And said, Hail, King of the Jews! and they smote him with their hands.
4. Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth to you, that you may know that I find no cause in him.	4. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him.
5. (So Jesus came forth, bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man.	5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

RHEIMISH OR DOUAY.	KING JAMES.
6. When the chief priests, therefore, and the officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him.	6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.
7. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God.	7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
8. When Pilate, therefore, had heard this saying, he feared the more.	8. ¶ When Pilate therefore heard that saying, he was the more afraid;
9. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer.	9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
10. Pilate, therefore, saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee.	10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
11. Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.	11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

RHEIMISH OR DOUAY.	KING JAMES.
12. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man thou art not Cæsar's friend: for whosoever maketh himself a king speaketh against Cæsar.	12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.
13. Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha.	13. ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
14. And it was the parasceve of the pasch, about the sixth hour: and he saith to the Jews: Behold your King.	14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
15. But they cried out: Away with him, away with him; crucify him. Pilate saith to them: Shall I crucify your King? The chief priests answered: We have no king but Cæsar.	15. But they cried out, Away with *him,* away *him,* crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.
16. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth.	16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.
17. And, bearing his	17. And he bearing

RHEIMISH OR DOUAY.	KING JAMES.
own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha:	his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:
18. Where they crucified him, and with him two others, one on each side, and Jesus in the midst.	18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
19. And Pilate wrote a title also, and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.	19. ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
20. This title, therefore, many of the Jews read: because the place where Jesus was crucified was near to the city: and it was written in Hebrew, in Greek, and in Latin.	20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.
21. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews.	21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
22. Pilate answered: What I have written I have written.	22. Pilate answered, What I have written I have written.
23. Then the soldiers, when they had crucified him, took his garments, (and they made four parts, to every soldier a part,) and also his coat.	23. ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the

RHEIMISH OR DOUAY.	KING JAMES.
Now the coat was without seam, woven from the top throughout.	coat was without seam, woven from the top throughout.
24. They said then one to another: Let us not cut it; but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers, indeed, did these things.	24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.	25. ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.
26. When Jesus, therefore, saw his mother, and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son.	26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
27. After that he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.	27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.
28. Afterwards Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst.	28. ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
29. Now there was a	29. Now there was set

RHEIMISH OR DOUAY.	KING JAMES.
vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to his mouth.	a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.
30. When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.	30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
31. Then the Jews, (because it was the parasceve,) that the bodies might not remain upon the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away.	31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.
32. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him.	32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
33. But when they came to Jesus, and saw that he was already dead, they did not break his legs:	33. But when they came to Jesus, and saw that he was dead already, they brake not his legs:
34. But one of the soldiers opened his side with a spear, and immediately there came out blood and water.	34. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

RHEIMISH OR DOUAY.	KING JAMES.
35. And he that saw it gave testimony; and his testimony is true. And he knoweth that he saith true, that you also may believe.	35. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
36. For these things were done, that the Scripture might be fulfilled: You shall not break a bone of him.	36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
37. And again another Scripture saith: They shall look on him whom they pierced.	37. And again another scripture saith, They shall look on him whom they pierced.
38. And after these things Joseph of Arimathea (because he was a disciple of Jesus, but in private, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus.	38. ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.
39. And Nicodemus also came; he who at first came to Jesus by night; bringing a mixture of myrrh and aloes, about a hundred pound.	39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.
40. They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as	40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the

RHEIMISH OR DOUAY.	KING JAMES.
it is the custom with the Jews to bury.	manner of the Jews is to bury.
41. And there was in the place where he was crucified a garden; and in the garden a new sepulchre, wherein no man had yet been laid.	41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.
42. There, therefore, by reason of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.	42. There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.
CHAP. XX.	**CHAP. XX.**
Christ's resurrection, and manifestation to his disciples.	1. *Mary cometh to the sepulchre:* 3. *so do Peter and John, ignorant of the resurrection.* 11. *Jesus appeareth to Mary Magdalene,* 19. *and to his disciples.* 24. *The incredulity, and confession of Thomas.* 30. *The scripture is sufficient to salvation.*
AND on the first day of the week Mary Magdalene cometh in the morning, it being yet dark, to the sepulchre; and she saw the stone taken away from the sepulchre.	THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from sepulchre.
2. She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know	2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we

RHEIMISH OR DOUAY.	KING JAMES.
not where they have laid him.	know not where they have laid him.
3. Peter, therefore, went out, and that other disciple, and they came to the sepulchre.	3. Peter therefore went forth, and that other disciple, and came to the sepulchre.
4. And they both did run together: and that other disciple outran Peter, and came first to the sepulchre.	4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
5. And when he stooped down, he saw the linen cloths lying; but yet he went not in.	5. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.
6. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying.	6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
7. And the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.	7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
8. Then that other disciple also went in, who came first to the sepulchre, and he saw, and believed.	8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
9. For as yet they knew not the Scripture, that he must rise again from the dead.	9. For as yet they knew not the scripture, that he must rise again from the dead.
10. So the disciples went away again to their home.	10. Then the disciples went away again unto their own home.
11. But Mary stood	11. ¶ But Mary stood

RHEIMISH OR DOUAY.	KING JAMES.
without at the sepulchre, weeping. Whilst she was then weeping, she stooped down, and looked into the sepulchre:	without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,
12. And she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.	12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
13. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid him.	13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14. When she had said these words, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.	14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
15. Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to him: Sir, if thou hast taken him away, tell me where thou hast laid him, and I will take him away.	15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
16. Jesus saith to her: Mary. She, turning, saith to him: Rabboni (that is to say, Master.)	16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

RHEIMISH OR DOUAY.	KING JAMES.
17. Jesus saith to her: Do not touch me; for I have not yet ascended to my Father: but go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God.	17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.
18. Mary Magdalene cometh, telling the disciples: I have seen the Lord, and these things he said to me.	18. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.
19. Now when it was late that *same* day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said: Peace be to you.	19. ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.
20. And when he had said this, he showed them his hands and his side. The disciples, therefore, were glad when they saw the Lord.	20. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.
21. And he said to them again: Peace be to you. As the Father hath sent me, I also send you.	21. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.
22. When he had said this, he breathed on them,	22. And when he had said this, he breathed on

RHEIMISH OR DOUAY.	KING JAMES.
and he said to them: Receive ye the Holy Ghost:	*them,* and saith unto them, Receive ye the Holy Ghost:
23. Whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained.	23. Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.
24. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.	24. ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
25. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.	25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
26. And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.	26. ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
27. Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful.	27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

RHEIMISH OR DOUAY.

28. Thomas answered and said to him: My Lord and my God.

29. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

30. Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31. But these are written, that you may believe that Jesus is the Christ, the Son of God: and that, believing, you may have life in his name.

CHAP. XXI.

Christ manifests himself to his disciples by the sea-side, and gives Peter the charge of his sheep.

AFTER this Jesus showed himself again to the disciples at the sea of Tiberias; and he showed *himself* after this manner.

2. There were together Simon Peter, and Thomas who is called Didymus,

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28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30. ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAP. XXI.

1. *Christ appearing again to his disciples was known of them by the great draught of fishes.* 12. *He dineth with them:* 15. *earnestly commandeth Peter to feed his lambs and sheep:* 18. *foretelleth him of his death:* 22. *rebuketh his curiosity touching John.* 25. *The conclusion.*

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself.*

2. There were together Simon Peter, and Thomas called Didymus, and

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and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.	Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.
3. Simon Peter saith to them: I go a-fishing. They say to him: We also come with thee. And they went forth, and entered into a ship; and that night they caught nothing.	3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
4. But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus.	4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
5. And Jesus said to them: Children, have you any meat? They answered him: No.	5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.
6. He saith to them: Cast the net on the right side of the ship, and you shall find. They cast, therefore; and now they were not able to draw it for the multitude of fishes.	6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
7. That disciple, therefore, whom Jesus loved said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girded his coat about him, (for he was naked,) and cast himself into the sea.	7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

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8. But the other disciples came in the ship, (for they were not far from the land, but as it were two hundred cubits,) drawing the net with fishes.	8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.
9. As soon, then, as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.	9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
10. Jesus saith to them: Bring hither of the fishes which you have now caught.	10. Jesus saith unto them, Bring of the fish which ye have now caught.
11. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three: and although there were so many, the net was not broken.	11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
12. Jesus saith to them: Come and dine. And none of them who were at meat durst ask him: Who art thou? knowing that it was the Lord.	12. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
13. And Jesus cometh and taketh bread, and giveth them, and fish in like manner.	13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
14. This is now the third time that Jesus was manifested to his disciples after he was risen from the dead.	14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

RHEIMISH OR DOUAY.	KING JAMES.
15. When, therefore they had dined, Jesus saith to Simon Peter: Simon, *son* of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He to him: Feed my lambs.	15. ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
16. He saith to him again: Simon, *son* of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.	16. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
17. He saith to him the third time: Simon, *son* of John, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.	17. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
18. Amen, amen I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird	18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,

RHEIMISH OR DOUAY.	KING JAMES.
thee, and lead thee whither thou wouldst not.	and carry *thee* whither thou wouldest not.
19. And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.	19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.
20. Peter, turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at the supper, and said: Lord, who is he that shall betray thee?	20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
21. Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man *do?*	21. Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*
22. Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me.	22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.
23. This saying, therefore, went abroad among the brethren, that that disciple dieth not. And Jesus did not say to him: He dieth not; but, So I will have him to remain till I come, what is it to thee?	23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?
24. This is that disciple who giveth testimony of these things,	24. This is the disciple which testifieth of these things, and wrote

RHEIMISH OR DOUAY.	KING JAMES.
and hath written these things; and we know that his testimony is true.	these things: and we know that his testimony is true.
25. But there are also many other things which Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.	25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

A SHORT SKETCH

OF

ENGLISH BIBLE HISTORY.

Though little is positively known concerning the early English translations of the Scriptures, it is, nevertheless, certain that in the sixth century they were preserved in the monasteries of Ireland and Scotland. The common employment of the monks was transcribing or copying these documents, which were not in the language of the people, nor of the inspired writers, but in Latin, into which the sacred books had been translated. One of these, an ancient version, called Vestus Itala, was thought to belong to the beginning of the second century; and another, founded upon that called the Vulgate (meaning common) was revised and transcribed by Jerome, and became common in Western Europe, though not to the extinction of the other.

The Complete Canon of the New Testament, as commonly received, was ratified at the third Council of Carthage (A.D. 379), and from that time accepted throughout the Latin churches. The books of the Holy Scriptures were not made canonical by Act of any Council, but the Council gave sanction to the long and careful investigations as to what books were of Divine authority, and accepted the universal decision of the Church.

A copy of the four Gospels, called the Durham Book, transcribed from the Latin, the work of Eadfrith, a monk of the Isle of Lindisfarne, is preserved in the British Museum. Eadfrith died in 687. An Anglo-Saxon version of the Gospel of John was executed by Bede, a monk of Jarrow, who died in 735. He is thought by some to have translated the whole Bible.

King Alfred, who died in 901, applied himself, during his comparatively short life, to Scripture translation, having in hand a translation of the Psalms when he died. It is said of him that he desired the youths of his day to persevere in learning till they could perfectly read the English Scriptures.

The English words of that day are, to us, unsightly, and hard to sound. The following is the first sentence of the Lord's Prayer: "Fader Uren thee arth in heofnum." And as it is difficult to read, understand and remember the tongue of our forefathers and of our native land a thousand years back, how much greater the difficulty if we go back almost another thousand, and to distant lands, where Hebrew, Greek, Latin, Syriac and Chaldean were spoken. Ought we not, as some on the day of Pentecost, to esteem those who, by the translated Scriptures, make known unto us, in our own tongue, the wonderful works of God. (Acts ii. 7-12).

The complete version of the Holy Scriptures was translated into English, and freely circulated through the land by John Wycliffe, who was born in Yorkshire, Eng., in 1320, and died 1384, having himself tasted the good fruit of the Word of God through the Latin copies, being at one time theological lecturer at Oxford University, and afterwards rector of Lutterworth, a preferment bestowed on him by the crown. At that time English books, especially the Bible, were very scarce, and known only to the few in high positions. Being a minister of the Gospel, and a learned, wise and good man, and seeing the ignorance and abuses in the land, Wycliffe set himself to translate the entire Scriptures from the

Latin into English. So with a company of men to write, and another to sell, the Scriptures were sent through the land in the tongue of the people.

The following is a verse of the Gospel of John from his translation, chap. vii., verse 16: "Ihesus answerede to hem, and seide, My doctryne is not myne but His that sente me."

It required much care and labour to prepare a copy of the Scriptures, for printing was then unknown. At about the date 1350 a copy of the New Testament would cost about £45, or $230 of our present money, so that a leaf of the Scriptures would be esteemed very valuable—not, however, too high for the value of its contents. From Wycliffe's time to the present there have been ten standard translations and versions rendered into the English tongue taken from, and compared with the Latin, Greek, Hebrew, Syriac, Chaldean and other languages, in which the Scriptures were first written and transcribed. Many others have been made in English, but they have failed to come into or maintain prominence. Large numbers have also been made in other lands and languages. At that time such was the degenerate state of authority that, according to existing records, reading the Scripture was punishable in the spiritual courts as a crime, and those who could read were often regarded as heretics. What a mercy to be now relieved from such grievous bondage! For a comparison, let me remind the reader that not very many years ago the authorities of the British Isles, in order to increase the revenue, laid a tax upon the sunlight that came into many a house, and poor people who were unable to pay were obliged to brick up some of their windows to escape the burden. For lack of light and air, sickness and death ensue, but to shut out the light and life of our eternal existence, which come through the knowledge of Jesus Christ and His word, is a wickedness of a thousand-fold greater magnitude.

Wycliffe's translation of the Scriptures continued in use for about one hundred and fifty years; then came William Tyndale's.

Examples of succeeding translations :

ROMANS XII. 13.

Tyndale, 1536.	**" Distribute vnto the necesiite off the saynotes."**
Coverdale, 1537.	**" Distribute vnto the necessites of the saynteв."**
Matthews, 1537.	**" Distribute vnto the necessite of the Saynotes ; be diligent to harboure."**
Great Bible, 1539.	**" Distribute vnto the necessitie of the Sayntes ; be ready to harbour."**
Genevan, 1560.	**" Distributing vnto the necessities of the saintes, giving yourselves to hospitalitie."**
Bishops' Bible, 1568.	**" Distributing to the necessitie of saints ; given to hospitalitie."**
Rheims Testament, 1582.	**" Communicating to the necessitie of the sanctes. Pursuing hospitalitie."**
Authorized Version, 1611.	**" Distributing to the necessitie of Saints ; given to hospitalitie."**

These extracts show the uniformity in principle of the various translations, the difference being merely in detail.

In the years 1582-9 the Roman Catholic English authorized version of the New Testament was translated at Rheims, in France, at the English Roman Catholic College, by associates and graduates from Oxford. The Rhemish translation of the New Testament and the Douay Bible are said to owe their success to one William Allen, Principal of St. Mary's Hall, Oxford, and Canon of York.

In the year 1587, by reason of the disturbed state of the country, the College was removed for a time from Douay to Rheims. One of the early students of Douay was Gregory Martin, formerly of St. John's College, Oxford, who afterwards became teacher of Hebrew and Reader of Divinity in the College of Rheims. The translation of the Testament is thought to be mainly his. Three others are said to have taken part in the work. They were

English scholars, graduates of Oxford, Dr. J. Reynolds, Dr. Briston or Bristol, and Dr. Worthington.

As is stated in the title-page it is from the Latin, compared with the Greek, that in 1589 the Bishop's Bible and the Rhemish version were translated. They were printed together in parallel columns. The Rheims translation is pronounced to be literal and scrupulously faithful to the original, and exact, as far as the Vulgate copies of that day would allow; but the editions of the Vulgate were revised between the years 1587 and 1592, and then authorised, the necessity for such revision being felt as early as the Council of Trent, which was first opened December 13th, 1545, and continued at intervals until December 4th, 1563. The canons and decrees were printed in 1564. The Rhemish version, however, in the eyes of the learned, is disfigured by a profusion of unfamiliar and latinised words, which convey no meaning to the ordinary English reader, though possibly as profitable to the learned student as any other translation.

Taking them as a whole, and considering the difference of persons, times and associations, they are marvellously alike, and plainly show the common character of the Christian faith in one God and Father of us all, one Lord Jesus Christ, one Holy Spirit, and one common pathway in life for all, the end of our faith being the salvation of our souls.

Concerning the Authorized Version, about twelve months after King James I. came to the English throne, in the year 1604, it was proposed to him amongst other things that a new translation of the Bible should be made, the previous translations being considered faulty. The proposition was made by one Dr. Reynolds, President of Corpus Christi College, Oxford, a representative of the Puritans. After some debate the King expressed it as his pleasure that there should be one uniform translation without marginal notes, and that pains should be taken in preparing it by having the most learned men in both universities engaged on it. That after them it should be reviewed by the Bishops and the most learned in the Church; from them submitted to the Privy Council, and lastly ratified by the King, so that the whole Church be bound unto it and to no other. At the end of July, 1604, plans were matured for the execution of the work, the King announcing that he had made choice of fifty-four translators to meet in various companies at Westminster, Oxford and Cambridge, under the presidency of the Dean of Westminster and two Hebrew professors. The names of forty-seven only of these translators have survived. The work was completed in 1611. The method adopted was this: one read the translation, while the others held in their hands Bibles in different languages, French, Italian, Spanish, etc., besides the ancient versions. If anyone noticed a difference between his copy and the translation as read, he stopped the reader and the point was discussed. As long as no one interposed the reading was continued. Seven years from the commencement of the work the new translation was given to the world, with the translators' preface, approving of the demand for a new translation of the Scriptures. The Rhemish or Roman Catholic Testament, and the Puritan or Genevan Bible were both extensively consulted in the translation of the Authorized Version, a proof of the impartiality of the translators, while its long and general use by learned and simple, rich and poor, is a tribute of grateful appreciation to its translators for their labour and care; its truths being to all a pillar of strength, giving stability to public and private virtue, a fountain of light and love, illuminating our minds and purifying our hearts, and the instruments of our peace and prosperity. John, the beloved disciple and apostle of our Lord Jesus Christ, who wrote the gospel bearing his name, has but little record in the annals of this world outside the Scripture narrative. Even there his history seems in great measure to pause at the controversy at Jerusalem between the Jewish and Gentile Christians, related in Acts xv. *et seq.*, and alluded to in Eph. ii. 9.

Tradition reports him to have settled at Ephesus; that in the persecution under Domitian he was taken to Rome, that there, by his boldness, though not by his death, he obtained the martyr's crown, escaping unhurt when thrown into a caldron of boiling oil, that thereupon he was banished to the Isle of Patmos to labour in the mines, and that there he received and wrote the Book of Revelations, sometimes called the Apocalypse (a Greek word signifying revelation). His gospel is said to have been written by him in his advanced age, long after the appearance of the other three gospels, many things being supplied by him which are omitted by them. It was written in the Greek language. John died, according to tradition, between the years 89 A.D. and 120 A.D. Jerome relates that when he was earnestly requested by the brethren to write the gospel, he consented to do so if they would first hold a general fast, and unite in prayer to Almighty God, which being ended, he was replenished with the clearest and fullest revelation from heaven, and burst forth into the preface, "In the beginning was the Word, and the Word was with God, and the Word was God." In chap. xx., 31, we have the plainest testimony, making us the more responsible, "These (things) are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

In the foregoing pages the author has referred to the work of W. F. Moulton, M.A., member of the New Testament Revision Company; "Our English Bible: its Translation and Translators," by John Stoughton, D.D.; "Dictionary of the Bible," by Wm. Smith, LL.D., revised and edited by Peloubet; and "Notes to the Rheims New Testament."

THE GOSPEL ACCORDING TO

ST. JOHN.

AUTHORIZED ENGLISH EDITIONS

IN

PARALLEL READINGS.

RHEIMISH or DOUAY.

PUBLISHED BY
ENGLISH COLLEGE AT RHEIMS,
In France, A.D. 1582.

Translated from the Latin Vulgate. Diligently compared with the original Greek.

KING JAMES.

PUBLISHED AT
LONDON, ENGLAND,
A.D. 1611.

Translated out of the original tongues, with former translations diligently compared and revised.

A PRAYER

Grant me, Almighty God,
Thy Spirit's power,
Thy Word to know and do,
Therein by faith Thy Son to see,
That I may live in Him. Amen.

ALSO, AT THE END OF GOSPEL,
A SHORT HISTORIC SKETCH OF ENGLISH SCRIPTURE TRANSLATIONS.

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